

The New Birth.
OR
A TREATISE
OF
REGENERATION.

Deliuvered in certaine Sermons
and now published

By WILLIAM WHATELY, Preacher and
Minister of Banbury in Oxfordshire,

I COR. 5. 17.

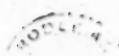
If any man be in Christ, he is a new creature: old things are passed
away; behold, all things are become new.



L O N D O N ,

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1638.



1903



TO THE
WORSHIPFVLL

the Maior, Aldermen, and Bur-
gesses, and therest of the Inhabitants of
the Towne and Parish of B A N B V R Y : the

Author dedicateth the following
*Treatise, and wisheth all
happinesse.*

Worshipfull and welbeloued, I haue (not long since) preached amongst you some things, concerning the nature of the New birth. I am glad to vnderstand, that in handling of them, I gaue to some of you some good content. I am willing (you see) to renew your content, by offering the same things now to your eyes, that formerly to your eares; that the serious (and I hope) often reading of what you but once heard, may instruct you better, and ground you further, in this necessary doctrine. And, Oh that the Lord of Heauen would please so effectually to co-operate with his Word, that many of you may become partakers of this happy and sauing worke of grace ! My greatest couetousnesse is, that your soules may be thus enriched; my greatest ambition, that they may be thus aduanced. To this end haue I bent mine endeouours amongst you in the constant imployment of the talent lent me by God: which how heartily doe I wish and pray, that it may be auailable for your renouation ! For in truch, the whole world is not worthy to stand in comparison, with this life of holinessse. I say it againe, All the greatest aduancements, profits, pleasures (which this pricke of earth, this almost nothing, that we tread vpon, is able to afford,) are in no sort to be esteemed desireable; if they be laid in the ballance, against thys heauenly pre-

The Epistle Dedicatory.

ferments, those infinite treasures, those vnutterable comforts, whereto this estate of Grace doth bring those that are brought vnto it (even in this present world in some good measure : but most fully) in the vpper region of this world, the stately Palace of heauen, the faire Roome of this large house, and the Present Chamber of the King of Kings. Why then is any man, especially why is any of you (to whom these things haue beeene frequently deliu-
ered, on whom they haue beeene carelessly preisled, on whom they are constaply louculcared,) why (I say) is any of you so worse than chidish, yea, then brutish as to be carelesse of seeking that vnspakeable felicity, from which nothing can hinder you, but your owne bothfull negligencie, or wilfull carelesenesse, sh not vouchafing to seeke it? This small Treatise I am now bold to dedicaute vnto you; both that it may witnesse to your owne conuersaces, and all that reade it, that none of you doth want grace for want of meanes to get it, either on Christis part, the King of your soules, or on my part, his vnworthy Ambassa-
dour: and also that it may be present with you at all times, to prouoke you to get that holinesse, without which (you haue learned, that) you cannot be saued. Accept (I pray you) of this my labour, as a testimony of my desire of your soules welfare; and make this one onely sufficient recom-
pence of this, and all other my trauell amongst you, of recouering the grace that God offers; and striving to be such, as here you may finde, that all the citizens of hea-
uen must be, euē men regenerat. So with my most ser-
uent prayērs to God for your prosperity, I kindly take my
leane: testynge (so long as the ouer-weightiness,
and ouer-toylsonnes of the place shall
suffer) your Pastor,

W. Whately.

May 8. 1618.

THE METHOD OF THE TREATISE.

The Doctrine concerning the necessity of Regeneration.

1. Propounded and proved by testimonies of Scripture.
 1. Sinfulness of mans corrupt nature.
 2. Confirmed by four manifest reasons taken from the ^{Scripture} 2. Purity of Gods nature.
 3. Tenour of the Covenant of Grace.
 4. End of Christs sufferings.

Principall, the Holy Ghost.
Instrumentall, the Word of God, chiefly preached.

1. By a description of Regeneration from the ^{Scripture} 1. Materiall Holiness.
Formall Infusion.
Finall, Gods glorie in the persons situation.
Subiect, which is the whole man.

2. By a declaration of the degrees and order of working it, which are fourre,
 1. By discouering to a man his natural sinfulness.
 2. By stirring up in him a settled desire of pardon and of holiness.
 3. By dropping into him the Spirit of prayer, enabling him solemnly to beg the two forenamed things at the hand of God.
 4. By sealing him with the Spirit of Promises, which certifying him of acceptance with God, imprints in his will a firme purpose of living to him hereafter, and so hee is a new creature.

The Method of the Treatise.

1. A spirituall combat with
the Devil, the World, and
the Flesh : where the com-
bat of flesh and Spirit is di-
stinguished from the combat
of the light of Conscience,
and the corruption of the
Will, in five points.
1. In the things that
are at variance.
2. In the things about
which they fight.
3. In the motives in-
ducing them to
fight.
4. In the weapons by
which they fight.
5. In the successe of
the combat.
3. By a declaration of the effects that follow, which are four:
1. In a good conuersation
in both parts of it.
1. Leaving all evil
Knowne
- Groffer, so as not ordinarily to
commit it.
Lesse groffe, so as not to allow, ex-
cuse, defend it.
- Suspected, so as to seeke, and bee wil-
ling to know it, and to leaue it.
2. Doing good
- For extens of all sortis.
2. Doing good
- Out of conscience to
God.
- Manner, According to the
direction of the
Word.
3. A knowledge of his
own being regenerate,
unlesse cases of
1. Infancie and new com-
ming on.
2. Strong temptations.
3. Spiritual swoones of sin.
4. Growth in
grace where-
of the
- Kindes are either in
Quantisitie.
- Manner is, though not without
diners (it may bee) long stops, as
in sicknesse, yet by recovering out
of all.
4. A decla-

The Method of the Treatise

4. A declaration of the principall graces of the new man in the	1. Chiefie faculties.	1. Under-standing	1. Knowledge God. 2. Faith The word of God.
		2. Conscience	1. Peaceablenesse. 2. Wakefulness.
2. The inferiour powers.	3. Will.	1. Being carried after God.	
		2. Subsition to the will of God.	
4. Applied by making uses,	1. Generall to all, to try themselves.	1. Memory.	
		2. Imagination.	
2. Speciall to the	1. Terrifie them.	3. Affections.	
1. Unegenerate, to be regenerate by	To exhort them to be regenerate	1. Desiring and begging for the Spirit of Regeneration.	
		2. Hiding the doctrine of the Law & Gospell in their hearts.	
Regenerate,	1. To comfort them in the sight of their happiness.	3. Constant hearing the Word of God preached, and meditating of it after hearing.	
2. To exhort them to two things,	1. To cherish grace in themselves,	1. By auoiding ill company, & keeping good.	
		2. By auoiding things sinfull, in resisting the first motions.	
	2. To	3. By shunning exceſſe in things indifferent.	
		4. By being constant in religious exercizes.	

The Method of the Treatise.

	All, with whom hee shall conuerse, and that by good	Life. Conference.
To propagate it to others, which concerneth the Flocke, and every priuate man, and that in regard both of	Especial- ly those of his owne family, both them of	1. Worshipping God amongst them. 2. Catechizing them. 3. Bringing them to Church. 4. Praying for their Regeneration.
	Age, b)	2. That are Infants, by bringing them to Bap- tisme with fayfull and fervent Prayer.
		Ministers, by constant and plaine preaching of the Word of God to them.

THE



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THE



THE NEW BIRTH: OR A TREATISE OF RE- GENERATION,&c.

JOHN 3.3.

*Verily, verily, I say unto thee, unless a man be borne
againe, he cannot see the Kingdom of God.*

CHAP. I.

*Showing the order of the words, and the
doctrine of them.*

 After that the report of our Sauiours many and great Miracles, had ou- sed many of the common people in great multitudes to follow after him; at length also a man of better note and esteeme (though commonly the men of most note in the world, are most backward to the things of most vse for the soule) bethinkes himselfe of visiting and conferring with him. This man by Name is called Nicodemus; by Place, he was a Ruler of the Jewes; by Degree, a Doctor; by Sect, a Pharisee; a generation of men, not so glorious in the world for their faire out-side, as lothsome to Christ for their soule in-side.

Now because the carball regard of his world-

ly credit (the maine blocke that many times lies in the way of greatnessse, to hinder it from frequenting the poore and despised Schoole of Christ) made him vnwilling to be scene, and accounted one of the followers of the poore Carpenter of *Nazareth*: he therefore hides himselfe vnder the curtaine of darknesse, and chuseth the opportunitie of the Night-season; by benefit whereof, he might enjoy some priuate communication with our blessed Sauiour, vnobserued of his proud and spightfull fellow-Pharisees. His first salutation to Christ is formerly set downe, and hath in it a manifest demonstration of much respect and reverence borne vnto him; for hee doth acknowledge him to be a Teacher sent of God, and giues a iust reason of his such confession, from the great Miracles which he had wrought, and did daily worke amongst them, beyond all possibilitie, either of ignorance or deniall. So hath our Sauiour gotten a new Scholer into his Schoole, and therefore enters him (as it was fit hee should, though hee were for other learning a great Scholer) into the very ABC of Christian Religion, and begins to teach him the first principles and rudimentis of the doctrine of salvation.

The points of doctrine, wherein our Lord instructeth this Ruler and Doctor, are two; in themselves easie enough, yet the first and easiest of them goes much aboue his carnall and shallow capacitie. The first point is of the persons that shall be saved; the second, is of the causes of salvation and damnation. The former is in this verse propoun-

propounded, and after to the thirteenth in more words discussed, vpon occasion of *Nicodemus* his grosse and vndoctor-like obiection : for which grossenesse, hee being gently reprehended, giveth Christ leau to proceed in the second, without interruption, from the thirteenth verse to the two and twentieth.

So then, the words read containe the very foundation and corner-stone, as I may terme it, of the doctrine of Christianitie, which Christ seekes to lay fast in the heart of the honest-hearted, but (for all his great learning) ignorant *Nicodemus*.

The words themselues draw vs to two considerable points in them; the proofe, the doctrine proued. The proofe, Christs authoritie and word, deliuering in an earnestly-doubled assaueration; *Verily, verily, I* (whom before thou didst confess to be a Teacher sent of God) *say unto thee*. The doctrine proued, is about the subiect of salvation, or the persons that may, or may not attaine eternall life, laid downe in a conditionall proposition negatively, thus; *Unlesse a man be* (or if a man be not) *borne againe, he shall not see the Kingdome of God*.

Of Christs vehement and repeated assaueration I will say nothing, but in that doctrine, whereof he sees cause to make so plaine and strong an affirmation, I will be bold to dwell a while, becaule the knowledge of it is so exceedingly needfull, that without it, in vaine and idle is all else that wee can possibly know concerning God, or

Christ, or the doctrine of the Scriptures.

Marke then, I pray you, this most necessary instruction, and learne you (if you haue not hitherto learned) at this time, that which this ancient Teacher in Israel was first set to learne, that *No man can be saved, vnlesse he be regenerate*. No person, bee he Jew or Gentile, Christian or Pagan, Pharisee, or of other Sect, Ruler or of inferiour place, learned or vnlettered, Doctor or of lower degree; no person; I say, of what Nation, condition, wit, knowledge, vertue, or other excellency soever hee be, can possibly see (that is, enioy) the Kingdome of God (that is, the blisfull estate of heauenly glory) if he be not borne againe (that is, made quite a new man from that that hee was in his first birth:) not (as *Nicodemus* too too grossely fancied) by a carnall re-entring into his mothers belly; but by a spirituall renewing of his whole man, in all the powers thereof.

There is a totall, and absolute impossibilitie of any mans being admitted into the place and state of celestiall happinesse, vnlesse hee bee regenerate. Sooner may Angels turne devils; men beasts, and beasts stonies; and all the world iust nothing; than that any one vnrenewed person, shall haue entranet into heauen. Yea, as possible it is, that God should cease to be God, as that any man, not made anew according to the image of God, should be received into the blessed vision, possession, fruition of God; and of all vtterly impossible things, this is (if of such things there might be any compari-son) one of the most impossible; that there should be

be any communion betwixt God and man (by Gods participating his fauour and blessednes vnto man) so long as man remaineth in the estate of his corrupted nature, not being created according to God, in righteousness and true holinesse. It neither is now, nor euer was, nor euer shall bee found, that any man should get within the gates of the Kingdome of glory; vntlesse he haue first entred into the Kingdome of Grace, through the Churches narrow wombe of Regeneration. A new birth is absolutely needfull to an eternall life: and in a word, Regeneration of perfect necessity to saluation. It were a matter euen very superfluous, to seeke more prooses, after such a testimony, of such a Witnesse (or Author rather) as Christ is. But the vnbelieving spirit of man doth stand in need of ouer-abundant conuiction, in truthe of this straine. Wherefore I will a while stand to make good this point, and then (after explanation) proceed to apply it.

First, we may reade *Ezechiel* crying out to the old Church, in these words, *Make you a new heart, and a new spirit: for why will you die, O house of Israel?* What more euident, than that this question doth take it for granted, that the house of Israel, the seed of *Abraham*, followers of the true God, professors of true religion, sealed with circumcision, admitted vnto the Altar, and participating of the sacrifices according to the Law, and worshipping the God of heauen, after the externall manner prescribed by himselfe: that these, I say (and therefore questionles none other) could not escape death,

Ezech. 18.32.

eu'en

Vers. 32.

Chap. 12. 14.

euen eternall death; death of body, and death of soule, if they got not a new heart, and a new spirit; that is (the same thing being expressed in diuersity of phrases) were not borne againe, as our Sauiour pleaseth to terme it. For this cause the same Prophet a little after, and in one or two places more, calleth vpon them, saying, *Retorne and live yee*: so that but by conuerting, there is no living; and conuersion and Regeneration are alwaies and altogether inseparabile: therefore life and Regeneration must needs goe together; haue one, and haue both; misse one, and misse both. To the same purpose the Author to the Hebrewes spea keth, in these words, *Without holinesse*, (and that no man hath, but by being borne againe: for the Image of God lost in *Adam*, is not recovered but by the new birth in Christ) I say, without holinesse, *no man shall see God*.

CHAP. II.

Shewing the reasons of the points.

4 Reasons.



Three testimonies are plentifullly sufficient to confirme any divine truth. But (because it will helpe much to conceive of the point of Regeneration, that wee doe well vnderstand the grounds of the impossibilitie of being saued without it) we will therefore lay them downe also for further proofe of the point. These are in whole, or in chiese seuerre:

First,

First, the monstrous filthinesse of man in his first birth.

Secondly, the infinite puritie and perfection of Gods nature.

Thirdly, the tenour of the couenant of Grace, wherein the saluation of lost mankinde is promised.

Fourthly, the fruit and end of Christs death and obedience, whereby our saluation is deserued.

For the first of these reasons : Man in his first birth (euen euery particular man, woman, and childe, Christ Iesus alone excepted, who was therefore conceived by the holy Ghost, that hee might escape that pollution) is conceived in sinne, and borne in wickednesse, as *David* speaketh of himselfe. By reason of the first sinne of our first Parents, (which is imputed to each of vs, because they did it in each of our steads, in whom each of vs was then originally comprehended) we, being branches of that bitter root, are each of vs become sonnes of disobedience, subiects to the god of this world, slaues to sinne, captiues vnder the dominion and power of lust, hauing our understandings darkened, and hearts hardened: so that wee can neither conceiue, nor receiue the things of God, but are led of Satan, at his pleasure, to doe his will, according as he doth effectually worke in vs. In a word, we are enemies to God, heires of death, children of the deuill, dead in sins and trespasses, doing the lusts of the flesh and of the minde, and by nature sonnes of wrath and destruction, one as well as another.

*1. From man's
Naturall filthi-
ness.*

Psalms. 51.

A man in the state of corrupt nature, is nothing else but a filthy dunghill of all abominable vices: he is a stinking rotten carrion, become altogether vnprofitable, and good for nothing: his heart is the devils store-house, an heape of odious lusts; his tongue is a fountaine of cursing and bitternes, and rotten communication; his hand is a mischievous instrument of filthinesse, deceit and violence; his eyes great thorow-sares of lust, pride, and vanitie; his feet are swift engines, moving strongly to reuenge, wantonnesse and lucre, his life a long chaine of sinfull actions, everylatter link being more wicked than the former: yea, it is but (as it were) one continued web of wickednesse spunne out, and made vp by the hands of the devill and the flesh; an euill spinner, and a worse weauer.

He is nothing but a pitchier of earth, filled vp to the brim, with the poysonfull liquor of hell. Hee brings into the world with him, the keuell of all impietie and iniustice, euен an aptnesse and disposition to all the foulest acts, that lie within the possibilitie of his naturall strength and meanes to performe, either against the Lord, or against his neighbour; and an vtter vnaptnesse and inabilitie to doe any thing, that (in the true judgement and estimation of God, who onely can iudge aright in this case) is, or may be termed good, as answerable to his Law.

In his soule and body there lyes the spawne of all wickednesse; of Atheisme, of pride, of vnbeleefe, of hypocrisie, of rebellion, of impatiencie, of hatred and contempt of God and of his Word, of inde-

indeuotion, of prophanenesse, of ambition, of wrath, of fithinesse, of worldlinesse, of arrogancie, of selfe-conceitednesse, of murthers, of whoredomes, of thefts, & periuries, and whatsoeuer thing besides is hatefull to God, and contrary to his most holy Law. Hee is wholly darkenesse, wholly flesh, wholly and totally opposite to the living God, to whose Law, he neither is subiect, nor will, nor can be, till he be cast into another, and a fairer mould, by the working of his Spirit.

Such a thing is this (my brethren) euē iust such a thing, and none other, is a man, euē every man; such an one am I, are you, are all, and each of all the sonnes of *Adam*, that haue beene, are, or shall be, and that vniuersally, without any acception, as witnesseth the Prophet, saying, *They are gone out of the way, they are all become unprofitable, there is none that doth good, no not one.* Thinke not (I pray you) that we doe hyperbolize in thus speaking, or that wee seeke to make the matter seeme worse than it is, by excessive aggrauations. Nay, all these words, & more than all these, or all that can be spoken by vs, fall far short, of a full description of mans natural sinfulnesse. For if the tongue it selfe (one poore and little member) may well be intitled (as it is intitled by the pen of *S. James*) *a world of wickednes;* then alas, how many, and how great worlds of wickednesse, are included in this one little world of man? Now, how shoulde so soule, so vncleane, so polluted a creature, set his foot within the Portall of heauen? How shoulde such an heape of hellish lusts, and deuillish vices bee received

Psalms 14.1

James 3.6.

into that happy Palace, and holy Mansion place of Saints and Angels?

What was the reason that the devill could not tarry in Heauen, hauing once beene there? Was it not because hee had infected himselfe with sinne? With which, seeing all mankinde are wholly poisoned, and couered ouer from head to foot, being of their father the devill, nothing else but euen little devils, differing from the great ones, not in substance and parts of corruption, but alone in the degrees thereof, (as a child of fourre or five yeares, from a man of thirtie or fortie:) how can he possibly find any place in the Kingdom of heauen?

Thus therefore we conclude our reason: Sinne can haue no place, no dwelling, none entertainment in the Kingdome of God. Man vnregenerate is nothing else, but a very compound, or bundle of dirt or sinne. Wherfore man vnregenerate cannot possibly finde a place in Heauen. And this is the first reason, from the sinfullnesse of mans nature.

2. Reason.
From the purity
of Gods nature.

The second followes, taken from the puritie of Gods nature. The Lord is a God of pure eyes, and can abide none iniquitie, yea, the wicked and the workers of iniquitie his soule hateth. He is as contrary to sinne, as heat to cold; as light to darkeenesse, as any two contrary things in the world can bee imagined to bee contrary, and a great deale more too. For other things are contrary each to other alone in regard of their qualities; but the very nature, substance, and being of God, is contrary to sinne. For sinne is ataxie, disorder, confusione,

fusion, a not-being : and God is order, perfection, holiness, an absolute and a simple being. For holiness in God is not an accident, but his very essence is holiness, and hee is after an inconceiveable and incomprehensible manner, infinitely, and essentially good, holy, and pure. Wherefore there can be no reconciliation, nor union, betwixt him and the sinner, till the sinfulness of the sinner bee remoued; and the image of God bee formed and imprinted in him afresh. Euen as the Poyson of an Adder is contrary to the nature of a man, and the venome of a Toade extremely opposite to his life : and therefore no force can compell, no wages hire, no Rhetoricke perswade, no perswasion induce him, to lodge a Toade, or Serpent in his bosome: so is it impossible that the most holy, pure, righteous, perfect Essence of God, should admit (into a societie of grace and glory with him) the impure, filthie, loathsome, Toad-like, serpentine nature of man. For though the infinite perfection and excellency of Gods nature bee such, that hee cannot receive any hurt or endamagement from sinne; as a man is hurt by the poyson of a poysonfull creature : yet still withall, such is his excellency, and the infiniteness of his power and goodness, that hee cannot bee remoued farre, and farre from himselfe, all things whatsoever, that are contrary vnto himselfe. What fellowship can there be betwixt light and darkenes? God and wickednesse? How can things absolutely and essentially contrary, be ioyned together in one? Seeing God is perfectly holy, and man ('if we may vse that epithite

in this matter) perfectly sinfull; either God must become sinfull, like to man, or man holie, like to God; or else there can bee no gracious Union and Communion betwixt man and God. Now, to imagine that God should become sinfull, is the most blasphemous and vtterly impossible imagination in all the world. Wherefore vntesse a man be made holy (that is to say, be regenerate or borne againe) he cannot see the Kingdome of God.

3. Reason.
From the tenour
of the covenant
of Grace.

Ezekiel 36.26.

In the third place let vs peruse the Covenant of Grace, in which the Lord hath manifested his purposes of goodnessse to the sonnes of men, and wee shall finde that it runneth along in these promises: *I will give you a new heart, and a new Spirit will I put within you: I will take away the stony heart out of your bodies, and give you an heart of flesh.*

Hence it is easie to reason thus, Whosoever is a stranger to the Covenant of promise, is likewise a stranger from all happinesse, and from eternall life. Now, vntill a man be regenerate, he is a stranger to that Covenant. For why? that promiseth in the first place a new heart, and a new Spirit: wherefore it must needs follow, that vntill a man be regenerate, he cannot be sauied.

4. Reason.
From the end of
Christs death.

Last'y, let vs consider the end of our Sauiour Christs death & sufferings: Was it onely to purge vs from the guilt of sinne, and to saue vs from the pit of Hell? was it not also to redeeme vs from this present euill world? that wee being sanctified by his truth, might avoid the corruptions that are in the world through lust, and become a peculiar people vnto him, zealous of good works.

Doubt-

Doubtlesse had Christ gone about to ransome vs
vpon other termes, he must haue lost his labour al-
together. If Christ shoulde come, and dye, for one
man, tenne thousand times; all those deaths shoulde
profit that one man nothing at all for his salua-
tion, valesse hee be made a new creature. For the
death of Christ, though it be of force to reconcile
mercy and iustice in God, yet it is not of force
enough to make God vniust, or to diminish any
wh^t his infinite righteousesse; which shoulde be
diminished(yea annihilated) if he shou'd open the
gates of heauen, to vnholy, unsanctified, vngene-
rate persons: for then shou'd he be a louer of the
wicked, then shoulde fooles dwell with him, then
shoulde he haue fellowship with the vngighteous,
and communion with the darke^sesse. Whereas the Scripture saith that hee is Light, and
in him is no darkenesse; and that if wee walke in
darknesse, and say, we haue communion with him,
we ly^e, and deale not truely. For all that are in hea-
uen are loued of God, and haue communion with
him. Wherefore such admittance of such men into
heauen, can no more stand with Gods iustice, than
it can stand with a mans life to bee cast into the
bottome of the sea. For this cause, it was neuer the
meaning, or intention of our Saviour, to open hea-
uen to any, but to those whom he would sanctifie,
and by sanctification bring to sauation.

^{1 John 3.5.}

And so we conclude the point in this manner:
Whosoeuer is without Christ, cannot possibly
come to heauen. For he is the Way, the Truth, and
the Life. Every vntegenerate man is without
Christ,

Christ, for all that are in him, are new creatures, hauing crucified the flesh, with the affections and lusts. Therefore no vntegenerate man, so continuing, can see the Kingdome of God.

CHAP. III.

Containing a description of Regeneration.

 O haue wee demonstrated the truth of this necessarie principle of Christian Religion. Now wee goe forward to explicate the same, and wil endeuer to lay it open so cleerly, that every man may bee able (if hee bee willing to bestow the labour of trying) to discerne of his owne estate in this behalfe, and to say whether himselfe be regenerated, yea or no. So will there bee a ready way made, to that application of the doctrine which hereafter we intend.

*The explication
of the doctrine,
by following sev-
eral things.*

Now, (that this matter may be soundly conceiued of by you) it shall be requisite for me to enter into a discourse consisting of foure heads. First, to give a description of Regeneration. Secondly, to shew in what order, and in what degrees (as I may terme them) it is wrought in the sonnes of men. Thirdly, to declare what effects doe follow vpon it, there where it is wrought. Fourthly, to set downe the most eminent of those graces, that are to be found in regenerate men. Of which foure I pray you reuise your attention to heare in order.

For the first poynt of Regeneration, (called also sancti-

*1. A description
of Regeneration*

sanctification, and renouation, and conuersion, and repentance,) hauing the three former names giuen it, in as much as it is Gods worke in vs: the two latter,in as much as we also (being moued by God) doe worke together with him for the accomplishing and fulfilling thereof; and fitly called a re-begetting, because in it we are restored to that image of God, wherin we were at the first created: but now, by meanes of our corruption through the fall, are altogether destitute of it in our first birth. This Regeneration, I say, seemes to me conveniently described in these or the like termes: It is a worke of the Spirit of God, by meanes of the Word of God, infusing holinesse into the whole man, for the glory of God in his saluation. I call it a worke, because it is so called of God himselfe, for wee are said to bee his workmanship, created in Christ, vnto good works: and because to beget, is to doe; to be begotten, to suffer, in the plainest discourse of naturall reason.

8/bef/2.10.

Now this worke is in this description set out by all the causes, and by the subiect thereof. The causes are four, all briefly named in the description. The efficient, formall, materiall, and finall. The efficient is double, principall, and instrumentall. The principall, the sole Author (in whom remai-neth all the power of working, and to whom all the praise appertaineth) is the Spirit of God, the Holy Ghost, the third person in Trinitie. The same Spirit by whom our Sauiour Christis Man-hood was conceiued in his Mothers wombe, is the sole worker of this conception of Grace in the heart of

D Christians.

verse 6.

chap. 1. v. 7 & 13.

Exod. 36. 26.

Christians. So doth our Lord himselfe instruct Nicodemus in the words following, saying, *That that is borne of the Spirit is Spirit: and before Saint John had told vs, that beleeuers were borne, not of blood, nor of the wil of the flesh, nor of the will of man;* that is, not by any naturall power, vertue, or strength, which is naturally inherent in them; but o! God, that is, of the Spir:it of G od: wherefore in the new Couenant, the promise is made on this wise, *I will put my spirit in your hearts: and in another place, I will powre forth my spirit upon all flesh.*

The Spirit of God that rests vpon our Sauiour Christ, doth descend from him vnto those that shall be his members; at the same time implantring them into him, and imprinting his image vpon them. No Angell can change mans heart, no Angel can quicken the dead soule, no creature can breathe into vs the divine nature: but we are the workmanship of God, by his Spirit created vnto good worke.

This is the anointing eyle, that being powred vpon vs doth consecrate vs vnto God. The holy Ghost himself (in awonderfull and vndiscernable fashion, as the wind that bloweth where it lustreth) doth convey and insinuate himselfe into the man, whom he wil beget againe to a new life, and becommeth purifying water to cleanse him; and an holy fire comming down from heaven to consume his corruptions, & refine him for the Lords vse. And yet the Spirit of God, that could worke of himselfe, and without meanes, please[n]t not so to doe in this great worke: but of his owne free-will,

will, makes choice for himselfe, of a fit and blessed instrument for that purpose; even the Law of God, the whole Doctrine of the Scriptures: which he hath for that end, made knowne to the sons of men by his holy Prophets, and which hath received this high commendations, from the diuine testimony left in writing by *Danies Pen*, that it is perfect, and conuerteth the soule.

Psalms. 19.

This Doctrine hath two maine heads, the Law, and the Gospel. The former vsed by Gods Spirit, as a necessary preparatiue; the other, as a proper and essentiall instrument in this businesse. Wherfore the Word is called the incorruptible Seed, which being sowne in the heart, doth by little and little grow vp to a new creature; and Peter tels vs, that by the precious promises, wee are made partakers of the diuine nature; and to his Apostles our Sauiour vttereth as much, saying, *Now are you cleane by the Word that I have spoken vnto you.*

1 Pet. 1. 23.

2 Pet. 1. 4.

John 13. 3.

There may be a question made, whether the Word of God read onely, may become effectuall to regenerate? or whether it must want this efficacie, vnlesse it be preached, as well as read? To which question me thinketh that this should be a true answer, that the instrumentall power of regenerating cannot be denied to the Scriptures barely read, though preaching be not ioyned withall. For why? seeing the doctrine of the Gospell is called, The ministratiōn of the spirit, and it is the Doctrine of the Gospell, when it is offered to the understanding by bare reading; therefore it must

D 2 follow,

follow, that in such case also, it may become the power of God to salvation, and the instrument of the Spirit to Regeneration.

The same precepts, promises, and threats are by reading, delivered to the minde of the man that readeth, or heareth the Word read; and why then should we think, that the Holy Ghost either cannot, or will not worke together with them? Yea, doubtlesse he can doe it when he will, and will doe it then, whensoeuer he doth not (as often he doth not) affoord to men a possibilitie of enjoying any other helpe than reading. Vnlesse the not being preached, could make the Word not to bee the Law of God: I see no reason that it should bee thought vnable to convert soules, without being preached. But withall we must adde this, that the Word of God is made effectuall by the Spirit, more often, more visibly, more ordinarily, to beget a new life, in the preaching (that is to day, the interpreting and applying of it, by the mouth of a man, enabled and assigned to that worke) than in the bare reading: for the Lord hath appointed in his Church, Pastors & Teachers to be his Workmen, his Labourers, Dispensers of his heavenly mysteries, and Fellow-workmen together with him, that (by becoming his Instruments to convey Grace into mens hearts) they might become spirituall Fathers vnto them; and by attendance (not to reading alone, but also) to Doctrine or teaching, they might save themselves and their hearers. And when Christ himselfe was pleased to raise vp the dead world of the Gentiles, vnto the new

new life of godlinesse (and so to fulfill that which himselfe had fore-told, saying, *The dead shall bear the voyce of the Sonne of God, and they that heare it shall live:*) hee commanded his Disciples to goe and preach vnto all Nations. Will any man make himselfe so simple, as to say he meant thus; Take the volume of the Law in your pockets, and draw it out, and reade a Chapter or two at a time vnto them? Nay doubtlesse, he willed his Disciples to doe that, which they had so often seene and heard him doing; whose custome was (as wee may collect out of the fourth of Luke, where one instance is recorded, to make vs conceiue his ordinary practice) when he had read, to interpret the Scripture by him read, as there he did, saying, *This day is the Scripture fulfilled in your ears:* and after (to apply it to the hearers, as in the same place) he falls into the reproofe of their querrelsomenesse against him, that would vpbrayd him with the Proverbe of Physician, heale thy selfe; amplifying his reproofe, with allegation of the example of the Widdow of Zarepta, and the Syrian Nasman: So the Apostles could not mistake his meaning, when himselfe had by constant practise gone before them, in doing what he bade them do.

And therfore it will not attylly follow, that because the Word read, is able to begin fuli, either the Ministers may content themselves vslily to reade it, without preaching; nor the people vslily content themselves to heare it, and in the casefull to shoke for the preaching of it. Bodis such absolute necessarie, and of such excellent worth is

John 5.25.

Math. 18.19.;

Regeneration, that it is needfull to seeke it, (and sinnesfull not to seeke it) not onely in some one of the most easie meanes that may sometimes procure it; but also in all the meanes (though never so painefull) that God hath appointed for it. Euery man may reade himselfe, yea, must reade; if he can: yea, I suppose, is also bound in conscience, if he hath senses, capacite and meanes to be able to reade. This is a dutie that might haue beeene performed, without establishing of any Ministry in the Church. But the Minister is not onely to reade; but also to diuide the Word of truth aright, to exhort, improue, rebuke, to speake to mens edification, exhortation, and comfort; that he may bee truely called a Fellow-labourer with God, in the worke of mens saluation.

Wherefore they doe but frame an idle excuse of their owne idlenesse, that for the patrionizing of their sloth, would loosely inferrre a false conclusion (out of true premisles) from the power of the Word read: seeking to deny the necessity of constant interpreting and applying it; because it requireth much more paines in the Preacher, than they be willing to take, and sometimes must cost the hearer more trouble and labour in seeking it, than most are willing to put themselves vnto. They know not (at least they consider not) the value of Grace, that for the working of it in others, or getting of it vnto themselues, will perhaps confess to doe a little something, that they may doe with ease, or with small paines: but will rather (euen against cleere light) deny the necessarie of a duty.

duty somewhat more difficult, than that they will addresse themselues (for all the difficulty) to performe the same.

Such persons never felt in their hearts the want or desire of sanctification. Men doe not vse to labour thus by the halues, for outward benefits of great esteemme. Yea, they account no paines too much for the attaining of earthly commodities: neither doe they rest themselues satisfied, in hauing done some one or two things that may procure their profit, but whatsoeuer may be thought availeable for that purpose, they dispatch it; nor ceasing till they haue gone thorow all those meanes of accomplishing their desires, which their wits can possibly invent.

And shall wee rest our selues satisfied in one thing, that may convert? shal we thinke it enough to bee constant in one exercise, that may worke Grace? Doubtless if we doe so, our owne worldly wisdome and diligence shall rise vp in iudgement, and condemne our spirituall folly and negligence. Yea, brethren in things temporall, men stand thus affested: that as they will neglect nothing, that may promise them any furtherance to their good successe; so they will shew most care, & most earnestnes, in that which they haue cause to think, wil be most availeable for their purpose.

Now without question, the Word preached is more vsually & more powerfully effectuall to Regeneration, than the Word read. The holy Ghost doth more often, & more mightily worke by the Word interpreted and applyed, than by it barely

repea-

repeated out of the Booke. I thinke him not worthy to be reasoned withall, that will stand in deniall of this matter. Read the Stories of holy Writ, and search and see, if the example of men (by onely reading) regenerated, be not few, rare, seldom, nay, scarce any where at all to be found: but on the other side, the examples of men by preaching made new, common, frequent, and vsuall. Therefore be it againe concluded, that he doth farre vndervalue the gift of spirituall life, which satisfying himselfe in the lesse vsuall, and lesse auailable meanees of working it, because it is most easie, pretermitteth the more auailable, and more vsuall, because he is not willing to vndergoe the paines, labour, or cost that it will require. And thus you haue the efficient causes of Regeneration: Gods Spirit as the chiese: the Word, principally preached, as his instrument. The materiall cause is holinesse, that is the thing, in the working of which Regeneration is conuersant: Holiness (I say) the most admirable of all things in all the world: as farre surpassing wit, and learning, and riches, and other earthly vanities, as learning surpasseth ignorance, and wealth beggary.

This is (as it were) the character of Christ Iesus, the image of God, the beautie, the riches, the strength, the life, the soule of the soule, and of the whole man: It is a very beame of the diuine light, called therfore by the Apostle, The diuine nature: It is the most excellent and worthy thing vnder heauen, or (of things incident to creatures) in heauen. It is that, that distinguisheth Angels from deuils:

deuels: the Saints, from the damned Ghosts. Take away from a blessed Angell his holinesse, he will become a blacke fiend of hell. It is (in aword) the best of all things that a creature can haue: without which, nothing is worth the hauing; and with which, the meanest condition is able to afford a man happiness enough. This admirable thing, that can by no words be sufficiently commended, is giuen by Regeneration; and therefore we call it the matter of Regeneration.

Now holiness is nothing else but ~~that~~ a supernaturall powet of withdrawing the faculties of the whole man from sinfull and earthly obiects, and exercising the same vpon God, and the things of God. This was had in his first creation, and that in such perfection as God required at his hand. This should he haue propagated to his doogne, and his sonne, to his sonne, had he continued in his innocencie: so that to him the same thing was naturall, (and to his innocent posterity should haue beeene) which now to vs is above the power and course of nature to attaine; & therefore need we to get it by a second birth, because we cannot get it in our first birth. For the naturall man doth not conceiue in his minde (and consequently neithers apply his will & affections to receive) the things of God (as the Apostle speakeith) yea, his minde is alwayes bowing and bending after either base earthly, or very hellish obiects: but because these things must be spirally discerned, therefore the holy Ghost excludeth him with a new power of raising himself vp, from these base & filthie matters,

vnto his Creator (the eternall fountaine, and first cause of being and of blisse, euен vnto the God of heauen; in comparison of whom, all things are leſſe and worse than nothing) and likewile vnto the things of God, remission of sinnes, the fauour of God, communion with Christ Iesus, increase of holinesse, and the like to these, which are by an excellencie called the things of God; because they are the chiefest of all those things, that he bestowes vpon the sons of men; and to the ſeeking whereof, he directeth them in his holy Word, wher- as elſe they would neuer have ſought them. This is the materiall cause of Regeneration.

The formall is iuſtification, as witneſſeth the Lord himſelfe, ſaying; *I will powre vpon the house of David the Spirit of Grace.* And in another place, *I will powre floods vpon the dry ground.* And Paul ſaith, *God hath ginen vs the Spirit of a righte minde.* For whereas ſome qualities are implaned in men by nature; ſome attained vnto by their owne induſtry, and by vertue of certayne actions for that purpose performed; & ſome againe are wrought in them by a ſupernaturall worke of God: this gift of holines is neither naturally descended vnto them (as it ſhould haue beene, had their pa- rents been innocent;) nor yet attained by their diligēce and paines, or by force and power of any action done by them; but is put into them by the Spirit of God, working aboue & beyond, ei- ther their power, or the power of their acts that they ſhall doe, for the attaining of it.

Let vs make the matter more plainlye under-
ſtood.

Zac. 12.10.

2 Tim. 1.7.

stood by comparisons. The power of seeing is naturally bestowed vpon all men in their very birth, and by the course of nature working in their mothers wombe. This power or vse of this facultie is altogether denied vnto some men, and they are borne starke blind, as was he of whom we read in the Gospel. Christ with spittle made clay, and having anointed his eyes, bade him to wash, and he returned seeing. We say now that into this man, the power or act of seeing was infused : for why ? by nature he could not see. The spittle, clay, water, had no such naturall force in them, as to work the power of seeing in an eye, that through natural disposition wanted of it: where it must needs be infused (that is) wrought in that person, by a supernaturall worke of God. So againe, Health is a qualitie; sicknes (for example a burning ague) taketh away this qualitie of health. A man being so sickle of such a disease, consulteth with Physicians, receiueth potions from them, & recovereth his health: this qualitie now was acquired, or gotten by paines and industry. For by vertue of some inherent qualitie in the medicines received, was this quality of health restored vnto the body. But a man that was sick of anague in the time of Peter, sending to him, received a napkin from him, and by the receiuing of it is healed. This health was an infused health: for not any power inherent in the cloth, or derived from the body of Peter, but a supernaturall work of God, did procure that health at the presence of such outward actions.

In like sort, holinesse was to *Adam* a naturall

power, orabilitie created in him, and with him, & immediatly accompanying his nature, or issuing from it. But the devill robbed him of it, by taking that from him, and poysoning him with the contrarie naturall impotency of sin: (for I suppose we may well call sinne, I meane originall sinne, a naturall impotency, or a mischievous & corrupt disorder in all the faculties.) Wherfore it is requisite that he recover it againe, if he shall besaued. Now the Lord of heauen pleaseth by meanes of the Word (as it were by the speele of his mouth, making clay, to anoint his eyes) to re-beget or re-create this qualitie of holines in him, not that the Word hath any naturall inherent ability of working holiness, no more than a napkin of curing an ague, but alone because the Lord sees it fit, in & with that doctrine to worke this worke, by a power immediatly & solely derived from himself.

So may a man by long study, obtaine the science of naturall Philosophie, which is a qualitie, and an habit; but the Lord did please by his owne immediate power, to derive this science into the minde of *Solomon*: and therfore his knowledge was an infused knowledge, & more excellent for measure and degree, than euer any man did, or could attaine by study.

So the power of speaking and understanding any language is a qualitie, which by study or custome of hearing and speaking, a man may worke in himselfe; and he that by much labour and reading gets (for example) his Latine tongue, hath wrought this quality in himselfe: but the Apostles ha d

had the knowledge of speaking all, and by name the Latin tongue, put into them suddenly, by the immediate operation of the holy Ghost, and by vertue of a diuine worke, in an vnconceivable manner working in their imaginations.

So we call holinesse an infused qualitie, because the holy Ghost, by vertue of his owne hand, and by power immediatly derived from himselfe, not by vertue of any power naturally idwelling either in man, or in the Word, doth please, in, and with the Word to worke it in man. The Spirit of life doth breathe it into those in whom it is, and they haue it by the meere efficacy of his diuine power, not of the meane in themselves considered. Neither yet must we negle & those exercises and ordinances, in by & which it pleaseth him to co-operate, and to conueigh vnto vs this grace; but rather must with all diligence apply our selues vnto them; that by making our selues subject vnto his blessed wil, we may likewise be capable of this excellent worke of his. Though clay made of spittle, and the water of Shiloah, had no such vertue in them, as to make a blind eye see, and to turne the naturall impotency backe againe into the power of seeing; yet the man that was born blind, was to vse that washing, and that clay: for else his disobedience to Christ would haue deprived him of the diuine vertue of Christ, which vpon his obedience, shewed it selfe in healing him.

So Regeneration is not attaineable by vertue of any act or acts, that we or any creature can doe; but it commeth from aboue, and is effected by an

ineconceivable power of Gods Spirit (for it must needs farre surpass the strength of a creature, to change the soule, and to caule a returne from so miserable a priuation or naturall impotencie (as sin is) vnto so glorious, blessed and excellent an habit, or supernaturall abilitie (as that holiness is) into which we are transformed.)

But for al this, he that would haue the holy Ghost shew his infinite power in making such a change in him, must willingly submit himselfe to the doing of any actions whatsocuer, wherewithall the Spirit of God shall manifest, that it is his pleasure to ioyne this his happy and powerfull working. And such is the formall cause of Regeneration.

1 Thes. 5. 23.

The finall cause or the end of it, is the glory of God, in the saluation of the party regenerate. For (to speake truth) it were a shame and reproach to the God of heauen, to let a sinner (that is to say, his professed enemy) come into heauet; for this would vpbraide him with false-hood, in regard of his Word, and with want of holinessse and iustice in his nature. Now the Lord cannot be so weake, as to doe any thing, that should give him iust cause (to speake (as of God we must needs speak)) for the manner of men) of being ashamed thereof. Wherefore that he may with glory, & honor, and prale, and the content of his own most holy nature, take thither so many of the corrupted sons of *Adam*, as he pleaseth to make vessels of honour; it is his will and care thus to change their nature, & to renew them by his Spirit: and so he obtaineth the fullest fulnes of glory that may be in their happiness; being

ing for euer praised by all his holy creatures, and (which more is) infinitely satisfying himself in the beholding of the excellency of that great worke of their blessednesse, and the most pure and holy, and admirable meanes, that he hath ordained to bring them vnto it. And these are the causes of Regeneration.

The next thing mentioned in the description, is the subiect of it: which is the whole man, in all the powers of the soule and of the body, according as the Apostle prayeth for the Thessalonians, that they might be sanctified throughout, and that their whole soule and body might bee kept blameles. And by this note it is differenced from all other changes, that may carry any resemblance to it; they being all but partiall changes, either of the outside alone, & not the inside; or of some one power alone, not of all the powers: because indeed they are not fruits of holiness, but either of hollownesse and selfe-love; or at best, of a bare and weake worke of illumination.

And thus haue I performed the first thing intended, in describing Regeneration; of which if any man demand, What it is? we say, It is a change; that is, a bringing of a new & (here too of a) contrary qualitie, in stead of the old that was before: If, who makes the change? the holy Ghost: If by what meanes? by the Word: If in what manner? by infusion; that is, by the working of a proper and immediate vertue derived from himselfe. If from what, and to what this change is? from the sinfullnesse of a man (which hee receiueth from

Adam

Adam successively) to holinesse: If wherein? in the whole man, soule & body, and all the powers of both: If to what end? to the glory of the worker, & saluation of him in whom it is wrought. O happy worke of an happy workman, by an happy instrument! and thrice happy that man, in whom this blessed worker shal vouchsafe to accomplish this his most worthy, and excellent, and only blessed worke, to so worthy and blessed a purpose.

CHAP. IIII.

Shewing the order of working Regeneration.

*2 The order of
Regenerating
in four acts.*

*1 Shewing a
man his naturall
sinnes.*

Now I proceed to declare, in what order the Spirit of God pleaseth to pre forme this most admirable change: which is done in these four actions, which I shal laydowne. First, the Spirit of God working in, and with the Law (but tempered with the Gospell) becomes a Spirit of contrition, causing a man to see and feels his extreme sinnes and wretchednesse, insomuch that hee is even wounded at the very heart therewith, and his sinfull and vnhappy estate becomes a woulfull bondage and captiuall unto him. The Lord doth not alone raise vp miserable terrors of conscience in him, in regard of some one or more grosse offences that he hath actually committed, (although often hee maketh these very terrors, a means of making himselfe a passage to enter in at;) but he opens the eyes of the mind, to see the very mud

mud and filth of the soule, that lay at the botome before, vnfecne and vndiscerned.

The Spirit conuinceth him of sinne : it shewes him that generall wickednes and sinfulnes of his nature, wherof we spake before. Now hee feeleth his vnbeleefe, pride, ignorance, hypocrisie, and other heart-corruptions. He iudgeth himselfe worthy to be destroyed, not alone hauing a sight of his owne inability to escape damnation : but likewise of the iustice of God in damning him, so that hee doth even stoope and yeeld himselfe thereto. Whereas before hee was aliue without the Law, not hauing the true knowledge of it ; now the Law comming in the sound power and working of it, through the strength of the holy Ghost, causeth that hee becomes dead in his owne sense and apprehension : but sinne becomes aliue to his sense and feeling ; and hee perceiving the strength, force, violence , and mischieuousnes of it, more than euer before, now cryes out with the Apostle, *O miserable man that I am !* and now confesseth, that hee is carnall and sold vnder sinne , as the same Apostle did in the same sense of his naturall wretchednes, which the comming of the life of Grace had brought with it. Thus the death of sinne begins to be changed into life, in that it is felt and discerned. For the very first working of this new life, must needs be a feeling of the old death in sinnes and trespasses : Not (I say) alone of his death in hell, in regard of his deserving the torments thereof ; but of his death in sinnes and trespasses, of his vtter inability to doe any good thing, of his vtter emptines of all

heauenly Graces, of his extreme slauery to vngod-lines, and vnrighteousnes, and all the lusts of the flesh; and of his perpetuall and vehement pronenesse to all abomination and wickednesse.

There is often (I confesse) a worke, and a very terrible worke, of the Law and the naturall conscience together, procuring most extreme and hidiously-bitter pangs, and hellish agonies in the soule of man, where the Spirit of Regeneration neither is, nor euer shall be: this being alone a fruit of the spirit of bondage, not of the Spirit of Grace: And oftentimes againe, the Spirit of sanctification comes into the soule, together with this spirit of bondage, making a violent entry, and by maine force breaking open the hart, formerly locked and barred against it; and so beginning this sauing work of holinesse. But terrors of conscience, which may be in all vntregenerate men (because they are already in all the damned, into whom no part nor peece of Regeneration can enter) is farre different from this first degree of the worke of a new birth.

The sanctifying Spirit layes the filthinesse, not alone the danger of sinne, before the eyes of the mind. It causeth a man not alone to be in extreme anguish, because he feares he must be damned: but euen to loath and abhorre himselfe, and to be very vile in his owne eyes, because he knowes he hath deserued to be damned: and that so foule a thing as sin (wherwith his Maker bath due cause to be so much displeased) doth not alone abide, but reigne and command in him. Wherefore he doth euen lie downe at the foot of the Throne of Gods Justice,

and

and in a most ardent abhorring of himselfe, doth subscribe to the righteousnes of God in his owne feared destruction; hauing nothing in the world to say for himself (as of himself) why he should not be destroyed: and not so much as a tittle of a word to object against the perfect and exact equitie of the living God, if that he shoulde destroy him. Sin, I say sinne, not alone the punishment of sinne, but sinne it selfe, is discouered vnto him: hee sees its loathsomnesse and vilenesse; hee sees its strength and violence; hee sees his owne totall defilement; hee perceiues himselfe throughly, and throughly polluted with it: and cries out bitterly, Ah what shall I doe! not only, nor so much, because I shall be damned; but because I am so wicked, so sinfull, so contrary to God, so rebellious against him, so very a traitor vnto him, and so vtterly vnable to mend these wofull disorders of my soule. These be his groanes, these be his plaints: and his cryings ~~out~~ are of his wickednesse and iniquitie, wherein he was conceiued, wherein he was borne, wherein he hath liued, and whereof now he perceiuthe not so much as one part of his heart, or of his life, to be cleane and vnspotted. This acknowledgement and sense of our sinfulnesse, is the very first beginning of holinesse.

The vnregenerate often sees and feeles his damnation; the Regenerate alone, his sinfulness, the miserable depravation of his nature; the vtter, to-tall, odious pollution of his whole man; being so loathsome, that he sees, God cannot chuse in justice but detest him, and for any thing that is in

himselfe, for euer reiect him. This apprehension of sinfullnesse is mixed alwayes at first (at least often) with the feare of Gods wrath and vengeance: but it doth so temper and allay that feare, as the bitterness thereof, carries not the soule furiously to contend against God, as else hee could not chuse but doe. For his hatred is not stirred now against God, whom in truth (by vertue of a secret, vnfelt, and vndiscerned hope, that the Spirit of God hath created and doth uphold in him) he loueth and honoureth, (though he be more than halfe in doubt, lest he may destroy him) but alone against himselfe; his wretched hatefull selfe, that is so intolerably wicked & naught, that he can see no cause, but that the Lord should glorifie his equitie and justice in damning him. And so much for this first worke of Regeneration: the second followes it close at the heeles, and is nothing else but an earnest desire of attaining holines and vertur, together with remission of saines, and the fauour of God in Christ Iesus. For you must conceiuie the partie that is now in regenerating, to haue a generall knowledge of the doctrine of the Gospel, and a generall assent also to the truth of it: this doctrine being (as I said before) an instrumentall cause of Regeneration.

But now the generall knowledge begins to bee made special, and the man touched with a sense of sin, is moued also with a most vehement longing after grace and mercy; not alone to pardon his sin, but also to heale his soule of it, as of a desperate wound, which he feeleth to be most smarting and mortall. So he cryes out, Who shall deliuer mee from

2. An earnest desire of holiness
with remission
of saines.

from this bodie of death? No hungry man did euer, with a more eager appetite with for meat, nor thirsty man for drinke, nor couetous man for money, nor ambitious man for aduancement, than he now longeth to be reconciled vnto God in Christ; to haue his soule nature made cleane , his wofull sinnes forgiuen, his abominable corruptions remoued and killed, and holinesse planted in their roome. Oh how faine he would be holy ! O how faine would he be humble, faithfull, obedient! how faine he would beleeue in, loue, feare, serue God ! but, ah wretch that he is, he cannot : Woe, woe unto him he cannot. O, how shal he bee able to pruaile against these vile disorders of his heart and life? how shal he doe to bee lesse sinfull and more righteous? These be his thoughts, these his wishes, these his groanes : he findes so great a misse of nothing, as of the pardon of his sinne, and the Graces of the Spirit of God ; and if hee had that bestowed vpon him (were he a begger, a prisoner, a flauie, any thing) yet hee should seeme to himselfe an happy man : and, ah Lord (thinks he) that thou wouldest be pleased, for Christ his sake, to forgiue my wickednes, and to heale my nature.

Now the thirst that hee had after the things of this world, is wonderfully cooled; and (as a man in a burning fit of an Ague, makes no reckoning of his fine clothes) hee doth almost put off all those desires; and poore or not poore, esteemed or not esteemed, it is no great matter; but that he might be accepted into the fauour of God, and haue his sinnes pardoned and subdued, and his vnholynature

ture made holy: that is all in all with him. There is to be scene in vnsanctified men, in cases of terrors of conscience (which sometimes doe lie long vpon them) a great desire to be free from the insufferable euils they see comming vpon them. For who can make question, but that *Iudas* would faine not haue bin damned? or that the damned in hell haue not a wonderfull desire to get out of their torments? this being one maine aggrauation of their pangs, that they cannot but desire to be delievered out of those euils, which they cannot escape. But they, not hauing the supportation of the Spirit of God to vnder-prop them with hope, doe vanish in these desires, and lose the fruit of them, for lacke of a kindly working of them towards the Lord: for they be not listed vp to heauen-ward. But the man that is now in framing anew (being sustained with the fore-mentioned secret hope) hath vehement and settled wishes, fixed and fastened in him; whereby he thirsteth after the grace of God, not alone to saue, but also to amend him. So the desires of the sanctified arising from the Spirit, are differenced from the desires of the vnsanctified (that are meere fruits of nature, which would faine be well eased of an heauy burthen) by these two things: First, that they are directed vnto God, whereas the other are rousing and confused desires. Secondly, by their being set (alwaies as wel, often as much, sometimes more) vpon holines, as vpon freedom from punishment: vpon the getting of vertue and goodnesse, as vpon the getting of an heauenly Kingdome; whereas the heart of the vnsanctified is so taken vp
(when

(when he must needs feele it) with the sense of his misery and punishment, that he cannot haue while to settle any part of his longings, vpon the renewing of his soule by grace; and so farre is the worke of a new birth well proceeded. The poore dead man being so farre awakened out of his senselssse death in sin, that with great disquietment he feeles it, and with heartiest workings of his soule doth couet to come out of it: which last I take to be the hungring and thirsting after righteousness; noted by our Sauiour, as a blessed note of blessednesse.

In the third place, there is dropped into him the Spirit of Grace and supplications, by which he is at length imboldened to goe vnto God, and in some soleinne and expresse manner, to vtter his confessions and petitions; which before (perhaps) for some good space of time, he could not dare to doe. For the former two workes of Grace doe often (a great while together) shew themselues in sighs and grones, and sudden and strong circulations, and secret and vndissembled boylings vp of desire, in deep wishes and longings, afore the poore sinner can take so much heart to himselfe, as to make a formed and settled prayer vnto God. But after the working of these motions some while, he puts vp on himselfe the resolution of the King of Nineuch, and faith within himselfe, Let me cry mightily vnto the Lord of heauen and earth; his mercies are infinite: who can tell, but that he may haue mercy vpon me, that I perish not? (so is his secret sustaining hope now formed and fashioned into the right proportion of a sauing Grace: and shewes

3. The spirit of
prayer.

Jonah 3.

shewes it selfe manifestly within him) hee saith to himselfe, There is hope concerning this thing; and therfore I wil cry, and continue crying, and let the Lord doe what he pleaseth vnto me. Then downe vpon his knees he falleth, and with his hands and eies lifted vp to the Throne of Grace (yet almost afraid and ashamed to looke thither, and therefore ready often to rise vp, and start back againe,) he dares at last to powre forth his lamentable confessions into Gods bosome; whom now hee hopes hee may haue leauie to call Father, though (alacke) he hath been too too vngracious a childe.

Thus he proceeds to arraigne and accuse himselfe; acknowledging (for which he hates himselfe, because it is so plaine that he cannot but know it,) that he hath sinned in such and such, and such and such particulars; and that hee hath a most filthy heart, as full of wicked inclinations and thoughts, (he thinks verily) as the Sea it selfe is full of water. Wherefore he passeth a very sharpe sentence vpon himselfe, and that also very sharply; plainly saying, with an inward assenting of his very soule, that he is fully worthy of al those plagues & punishments, which the Lord hath threatened in his Word, and will execute in hell; and that it should not be in the least degree iniurious, if God would not be merciful vnto him: for ah! how vnfit is he to receive mercy? But yet withall, he takes hart in the most humble abasement of himselfe, most earnestly to call, and cry, and beg for mercy, and forgiuenesse, and for the worke of Grace, to change his nature from that lothsome disposition which troubles him.

Now

Now it may be by the working of hope, hauing his heart so much softned, that teares (before stopped vp by that binding force, that strong and secret sorrowes shew themselves to haue in mans heart) doe euен begin to flow forth from him, to adde (if it might be) i greater seruor vnto his pray-ers. And if at first, second, third, fourth, and (it may be) many more times , hee seeme to haue cryed in vaine (because none answer commeth, but heauen it selfe seemes strongly stopped vp against him) yet hee goes again : still to the same Throne of Grace, againe reckoning vp the same, and (if he can also) new sinnes, againe bewailing them bitterly, and heartily imploring both pardon and helpe againe.

This is to come vnto Christ Iesuſ haueie laden, as our Sauiour comfortably inviteth vs ; this is to ſeeke God while he may be found, and to call vpon him while he is neere, as the Prophet exhorteth vs. Which hauing done , he knowes not what to doe more ; and therefore euен castis himſelfe vpon Gods goodneſſe through Iesuſ Christ; and knowing that in him (the Sonne) the Father is well pleased : he ſtrivies to reſt in him , continuing to knocke, continuing to ſeek, because his heart giues him, that at laſt he ſhall not faile to finde accep-tance. And this Spirit of prayer ſeemeth to me ſo proper to the Regenerate, that it cannot any way befall the vnregenerate ; who when he feeleth not his miserie, doth but multiply idle words in ſeeming to pray: when he feeleth it, is ſo wholly drow-ned and swallowed vp thereby , that hee cannot runne vnto heauen for helpe. But with the Regene-rate,

rate, prayers and supplications are alwayes found, and a continuing therein also, how many bitter repulses soever he suffers at Gods hand, as often he doth very many; the Lord either deferring or making more speed to answere, as he sees most behooffull for the profit of each of his seruants; and proportioning the fruit of his Grace this way, to his knowledge of their abilitie and fitnessse to receiue an answer, or to brooke delaies.

It must not be denied, but that the man that never shall be regenerate (in the griping and twinges of his accusing conscience, through the working of the Law, and the bare illumination of the Spirit) may come so farre, as to rorte out his *Lord haue mercie upon me*, very often: yea, he may by perswasion and intreaty of friends, be brought to reade some good prayers out of a Prayer-booke: yea, to be glad to haue another pray for him in his owne hearing, and in some sense also, to ioyne with him: yea more, by frequent perswading, vrging, teaching of some godly man, he may be drawne to pray for himselfe; but yet still the Spirit of Prayer is absent, in that he doth not finde himselfe (by an inward mouing of his owne heart) inclining (in the middest of his grieses and feares) to betake himselfe to God for helpe, by calling vpon his Name. And (which is a maine obseruation in this matter) if he pray, he prayes almost altogether for pardon, and for fauour; little for Grace and holinesse: whereas the Christian man, (by a secret drawing of his owne inward soule, wrought by this regenerating Spirit) comes vnto the Lord with his requests,

quests, begging Grace and holinesse, with no lesse earnestnesse, than remission and saluation. Yea, and having once begun this course, he findes so much refreshing thereby, that he cannot but continue to doe it, euen sometimes with much strugling against, of his owne heart, through feares and doubtings thereof. So it is one thing to bee perswaded to pray by men, and to doe it for ease sake; another thing to be inclined vnto it, by the priuate and secret working of the Spirit. One thing to begge for pardon, not much minding amendment; another thing to cry for the helpe of God to reforme ones heart and soule, as well as his free fauour to pardon former offences.

An unsanctified man, by benefit of Christian acquaintance, in long and heauie terrors, may come to one of these; to the other, alone the Spirit of sanctification can lead one. To which passe, when the heart is once brought, at length the fourth act of the holy Ghost doth plainly shew it selfe; for it becomes a Spirit of adoption within him, the very earnest penny of saluation, sealing vp vnto him the fauour of God, the pardon of sinne, the attaining of life; and by a new (and in truth considering the difference of former times) a strange worke, perswading him, that God is reconciled vnto him, and hath accepted him for his Child. As it made him able to take vnto him words, and go vnto the Lord, crauing to be accepted graciously: so it brings him word againe from God, that he shall be, yea, that he is accepted graciously: and answering him (euen as one would

4. A perswasion
of mercy, bring-
ing a resolution
of obedience.

say, with a sensible answer in the middest of his prayers oft-times) so strongly and vndoubtedly assures him of his being heard, that he makes, for the time, no more question of it, than whether he liues yea or no. From which assurance of Spirit (having tasted the sweetnes of Gods grace, & felt how good the consolations of his Word and Spirit are) he growes resolute in his very soule for the time to come, in all things to please God, and findes a new kind of disposition, inabling him to auoid euill, and doe good; so having put his necke vnder the gentle and easie Yoke of Christ Iesus, he findes rest vnto his soule: and thus is Christ formed in him, and he transformed into a new creature. For this firme purpose of will to please God in all things, is so manifest and evident, and sensible a worke of grace; that now we may say, This act of Regeneration is growne to some good ripenesse, and euen now perfected in him. Before hee was in making a new man, but now hee is made new; now he is begotten againe, and become a sonne of God, and heire of his kingdome, and Fellow-heire of Christ.

I know, that it may befall an hypocrite (lying vnder the burthen of a terrified conscience, which may be totally and perpetually separated from Regeneration, and Regeneration from it) by the diligent inculcating of the comforts of the Gospell, and the earnest labour of some Christian and godly men(that in such case would faine speake peace) to be brought (because they are told, there is none other way of comfort) to a purpose of never committing

mitting such and such grosse sinnes, as they are accused of in their owne loules, and to some promise of amendment of life : but this is rather a resolution forced vpon them by striuing of others, here-upon promising comfort, than a thing growing in themselues, out of the lense of the louing kindnesse of the Lord their God: whereas a Christian findes somewhat within him, inclining him, and making him to say within himselfe, and euen little lesse than to sweare and vow with *David*, that hee will surely keepe the righteous iudgements of the Lord , and that in all things, and for euer, to his dying day. And thus is the worke of Regeneration brought to some perfection : thus doth the holy Ghost mould the soule of a man into a new fashyon ; thus doth he stampe vpon him a new image, and as you would say , the very lineaments and proportion of God his Father , whom in a sweet likenesse (that makes him amiable to God and Angels) he begins to resemble.

Onely (my brethren) vnderstand you one thing, for the better conceiuing of all that hath been spoken. There are two sorts of Regenerate men in the world. Some it pleaseth God to call to himselfe, euen very betimes dropping pietie and Grace into them, almost together with their mothers milke, (by benefit of that great fauour of God, holy and Christian education) and that euen in certaine insensible degrees; so that they cannot so easily name the beginning and progression of this worke. In these, al the forenamed things are most manifestly found ; (for in truth the working of them doth not

cease, till life cease) and that so, as sometimes the one of these worke of Grace is more strong than the other. Sometimes they finde a more sensible abasement of themselues within their owne hearts, out of the apprehension of their sinnes; sometimes desires and prayers are more vehement; sometimes a comfortable resolution of pleasing God, doth more mightily stirre in them: yet because of the early working, and that they were wrought in a stull manner by very small degrees, the worke did almost go beyond obsevation; and they cannot so distinctly tell when they began to be abased, when to be raised vp.

But there is another sort of men Regenerate, who did liue a long time in vnregeneracie; yea, perhaps also in profanenesse, and notable and notorious wickednesse (for oft it falleth out, that the Pharises and Scribes make lesse haste to the Kingdome of heauen, than the Publicanes and sinners; I meane, that the grosse offenders are sooner regenerated, than the ciuill liuers.) Now for such men, it pleaseth the holy Ghost many times, yea most times, to worke these toure fore-rehearsed worke, very distinctly; making (as it were) some evident pause betwixt each of them, and Grace goes forward in them, euен step after step, in the manner, that hath beene described. Most times, if not alwayes, (the difference of their former life, when they were but dead, making the matter evident enough) they can name when and where, and by what meanes, the Lord began first to lay them low, to pull them downe; and (as they say, in nature corrup-

corruption and generation goe together) to kill their old man by terrors; till being so slaine, hee had in a calmer manner shewed them the filthines and lothsomnes of it. They can tell what longings they felt before they durst pray, and what adoe they had to bring themselues to pray; and then, how long they continued praying, before they were answered; and lastly, when that sweet tidings came, that rauished their soule with ioy, and made them so inamoured of Gods goodnesse, that they euen made a strong couenant with him, to walke in his wayes, and keepe his iudgements.

All these things (I say) they can tell well, and nothing doth them more good, than to recount with themselues this mighty act of the most Hgh; whereby their soules (with as great a miracle as once Lazarus his body) were raised vp from the rotten graue of sinne, wherein they lay (wrapt vp in the winding sheet of hardnesse of heart, and blindnesse of mind) stinking and putrifying; and (as a carkasse crawleth with wormes) swarming with those noisome lusts, that are able to poylon vp an honest heart.

C H A P. V.
shewing the effects of Regeneration.

And so haue you (brethren) the order, and (so farre as may be collected out of Scripture) the maner of the bringing to passe of this most excellent and wondersfull worke, of a new begetting

getting by the most excellent and wonderfull begetter, the Spirit of Truth: and by that excellent and wonderfull seed of life, The Word of Truth.

*2. The effects of
Regeneration,
which are four.*

Now I will declare vnto you (that which is the third thing I promised) the effects that follow hereupon. Not every particular, (for who can name them ? the life of Grace abounding in multiplicite of actions and operations ; (as it were eating, drinking, breathing, grieuing, striuing, smarting of the soule) as the life of nature ,) but alone some principall, and most eminent, by the seeing of which in it selfe, the soule of the new borne babe of Christ shall haue cause to receiuie much comfort.

*1. The spirituall
combat.*

The principall effects therefore of Regeneration are these four. First, a spirituall combat. Secondly, a good life for all this combar. Thirdly, a knowledge of that good estate, whereinto the Regenerate is translated. Fourthly, Spirituall growth in those graces, that at first were but weake and feeble in the Regenerate. For (alacke) an Infant is a very tender thing, and so are Gods Infants. For the first of these: No sooner doth a Christian begin to draw the breath of this new life, but he findes himselfe called to fighting, euen in the very cradle (as I may so speake, and as they fabled of that renowned heathen man.) He stands in a pitched field of enemies, so soone as he can goe vpon the feet of his soule; and there he must never cease giuing and taking blowes, till he cease to be in this lower world. Although indeed there be some intermission, and relaxation of the strength and furie of the encounter,

encounter, as it pleaseth the Lord (that knowes all things) to temper them to his strength, and direct them to his good.

First, the devill begins to play his part with him; and (finding him gained out of his hands, and pulled from vnder his tyrannie) musters vp an armie of temptations, wherwith at least to annoy him, if he cannot (as he cannot) preuaile to bring him backe againe to his seruitude and thralldome. For when the strong man armed kept his house, all things were at quiet vnder him: but when he seeles himselfe bound, and cast out, and his house rifled by a stronger than himselfe, then it must needes follow, that he will bestirre himselfe, and lay about him with all the power that he can make. So now the poore Christian (though perhaps but an Infant in Grace) is violently assailed by Satan, (according to his nature) with extreme rage and subtilit. And if it haue so falne out, that the Spirit of God was faine to batter downe the height of his heart, and make passage for himselfe, with horrible seares and terrors: then Satan labours often to reviue those terrors, and by infinite cauls and obiections, to make him euen despaire of his saluation. There is none end almost of the deuils striuing in this case, but hee will labour continually with new doubts and obiections, to call his saluation into question, and to make him thinke, that he shall never enioy the quiet possession of his heauenly inheritance. Yet against all these the Spirit of God so strengthens him, that by vertue of the gracious promises of God, and by the power of constant prayers and

H supplica-

supplications, he supports himselfe, and still continues to rest himselfe vpon the free goodnesse of God in Christ, notwithstanding all these objections and thakings.

Neither yet will Satan rest here, but is further troublesome vnto him, by stirring vp innumerable vile suggestions to draw him to the committing of some most notorious sinnes, perhaps worse than euer in all his life before; and for his old corruptions, he ceaseth not to prouoke and incense them with all vtemency, that hee may drive him into lowd and hatefull practices of sinne. But against these suggestions also he fighteth resolutely, much (indeed) vexed and disquieted with them, but still reiecting and abhorring them, and beating them backe by the Word of God (which is his sword) and by constant supplications; whereby still hee settles his soule firms and fast in his holy purposes of obedience.

I confess, that the Devill is a common enemy to all mankind, both sanctified and unsanctified; and therefore the unregenerate also are much molested with him oftentimes, when he growes exorbitant, and seeketh to pull them, (by the strength of vitter despair) as it were quicke into hell, and to make them kill themselves, or doe some other most grosse and vnnaturall crime. But Satan is not willing to deale so roughly with them, if hee could chuse; for he stands euer in most danger of losing them when he carrieth himselfe towards them in so hard a fashion: wherefore hee rather flatters, and fawnes; endeavouring to rocke them asleepe still,

if he can, in the cradle of security and presumption. Neither will he storne thus, but when he sees his aduantage in regard of some bodily crosse or distemper; or that hee sees the Lord will needs awaken their sleepy consciences. But for the poore Christian, he would not give him rest, no not for a day or two, from the most horrible feares, and from the souleſt tentations, whereto his corruption giues any passage; or from others more hideous; especially if he ſee him weake, ſcrupulous, and iniudicious: then he makes vſe of ſuch ignorance and weakneſſe, and will neuer find time to make an end of vexing him, but that the Lord himſelfe doth please to ſound a terreit. Indeed the Lord, by this meanes to keepe downe his pride, and ouer-maſter his ſtrong corruptions, doth giue much way to Satans rage: but ſo ſtill, that he forgets not to refresh him with ſeafonable aid of his Spirit of Prayer, and with the ſtrength and comfort of his holy Word and promises. And in theſe termes ſtands he with Satan, euer (almoſt) affaileſt and in-cumbered by him.

And beſides this, the fleſh alſo as a more dangerous enemy, though not ſo violent, ſteps forth to ineounter him. For though by Grace it be wounded and mortified, yet is it not quite and cleare taken away and remoued. Wherefore the corruptions of his heart alſo grow violent in him, luſting againſt the Spirit, and (with a kinde of iſinuating and ſecret inclination) carrying him forward to all the former luſts of his ignorance, and perhaps to ſome that are more lothſome and abominable.

Now vnbeleefe, passion, lust, reuenge, wantonnesse, worldlinesse, and all the old distempers will be mouring in his soule: and he shall find himselfe euer and anon, little lesse than ready to yeeld vnto them, and to be quite ouercome by them. But the Spirir, in this case, reuiueth it selfe also, & lusts against the flesh ; stirring vp good motions against the bad, and holy desires against the vnholy, and vertuous wishes against the vicious, and hearty prayers and requests to God against the sinfull inclinations of the euill heart: so that at length his godly purposes grow strong, & he remaineth resolute, not to worke wickednesse, for all his earnest pronenes thereunto.

Thus the Regenerate findes himselfe strangely diuided within and against himselfe : Sometimes hee would be sinfull, and commit such and such wickednes; and yet againe, hauing better thought of the matter, he would not : At other times hee would cast away all sin, and faine performe all good duties with all constancy : but he findes something within, resisting and rebelling, and hee would not be so good. But still in conclusion either sooner or later, the sanctified part gets the better of the unsanctified ; the desires and purposes of goodness, preuaile against the desires and purposes of euill ; and he is settled in the holy determinations, that the Spirit of God doth lead him vnto. His heart is euen a pitcht field of contrary desires ; the bad often grow very strong and vehement, and able almost to ouerthrow and chase away the good : but the good gather head againe, and bear backe the bad ; and by the Spirite he mortifies the flesh, and by

by the Word of God and Prayer, subdueth and crucifieth those carnall affections of his.

I confesse there is a miserable stirre, and a troublesome discord, in the soule of an vnsanctified man, betwixt the light of the conscience, and the corruption of the will; this haling him forward to diuers wickednesse, and that drawing backe: but the difference betwixt the naturall combat and the spirituall, is so manifest, that no good man, which hath felt them both, can chuse but see how to distinguish them one from the other.

Indeed they are evidently distinguished in fve things: 1. In the faculties that oppose each other. 2. In the things about which they quarrell. 3. In the motiues of the opposition. 4. In the meanes of resistance. And fiftly, in the issue thereof. First, in the vntregenerate the will is wholly carried after sin, alone the conscience makes a clamorous gain-saying, and suffers not the will to goe on in its euill courses vncontrolled: he would with all his heart commit wickednesse, but he dares not. Not so the Regenerate; in him not the conscience alone stands out against sin, but the will it selfe is diuided, in part hanging one way, in part another. He would not doe euill, not alone he dares not, and the act of the will setting against its owne corruption, by its own holinesse, is farre different from the act of the conscience, opposing the will that remaineth wholly corrupted. See it in a comparison: An hungry dog hath a strong appetite to be devouiring some meat that stands before him; but at the same time hee sees a man standing by with a cudgell

*The difference
betwixt the
combat of the
flesh and Spirit,
and the oppositi-
on of the consci-
ence and the
corrupted will,
in the vntregen-
erate.*

to strike him if hee touch it. Now his appetite is altogether to the meat, but he is feared and ouerawed by the sight of the man that is ready to strike him : So is it with the vnsanctified man, sinne is his food, his will is wholly carried to it; but the conscience holds as it were a cudgell ouer him, threatening to strike if he taste. Wherefore, what with a full desire he would do, he forbeareth in act to performe, affrighted by those clamours. But now a man diseased, sees some food to which his appetite inclineth : but he knowes it hurtfull for his body, and therefore though his will, drawne by his senses, sometimes moue him to be tasting ; yet the same will, informed by reason, doth preuaile in him to be vnwilling, and out of such vnwillingnesse to forbear : So is it with the godly man ; his will stands to sinne, for the pleasure or profits sake in some part : but being better taught by Gods Spirit, of the sinfulness thereof, his owne will checks it selfe, and bee sets vp his resolution not to meddle with it. So is this point of difference made plaine ; not to be willing to doe, is another thing than not to dare. In the former the will bridleth and holdeth vnder its owne inward motions, and not alone the outward act : in the latter, the motions of the will haue a free scope, but alone the outward act is restrained.

Further, in the things whereabout the stirre is, they differ very much. For the conscience of the vnsanctified makes resistance to their will, alone (vnlesse in case they be vnder terrors of conscience) in some more grosse, notorious, palpable, and vnguestimated

accustomed sinnes; which are commonly ioyned with shame and reproach in the world, and are not likely committed but by those that are infamous amongst men: as in periury, murder, adulterie, theft, false witness-e-bearing, and such like: for smaller euils, and such as the world little accounts of, though knowne and confessed to be sinnes, the naturall conscience is content to dispense, and dawb, and dally, and give easie way to the doing of them, vpon a thousand fond shifts and pretences: but now the Regenerate mans will (so farre as it is regenerate) is in combat against its owne vnsanctifiednesse about every knowne euill, the little as well as the great; that that is allowed in the common practice of the world, as well as that that is disallowed. For of him it is truly said, that he worketh none iniquity.

Thirdly, the naturall conscience vseth the mo-tives (or restraints rather) of feare, of shame, of danger amongst men (at the best and most) of destruction and damnation from God: and by threatening these things (sometimes somewhat terribly) it ouer-aweth the motions of the will, from consenting to act, though not to desire. But in the Regenerate will, the arguments of resistance are fetcht from God and from Christ, from the loue of God, from the death of Christ, from the scandall of Religion, from the dishonour of the Name of God, from the Lords being displeased with sinne; and not only barely, or chiefly from the punishment of sinne.

Fourthly, the conscience of the vnsanctified drives

driues him not to Prayer, to the Word, to spirituall meditations, as weapons, whereby to mortifie euill lusts, and to restraine the will from consenting; only it follows him with its owne vehement checkes and reluctations, in diuers troublesome and confused thoughts. But the sanctification of the will opposeth its corruption by Prayers, by the Word, by the blood of Christ Iesus, and by the hopes of eternitie: for hauing this hope, hee purgeth himselfe, as Christ is pure. So the vnsanctified man, when he would do euill and dares not, is tossed and tumbled from place to place, now thincking of one thing, now of another, wishing to follow his owne inclinations, but wanting boldnesse; and if he doe any thing to helpe himselfe, it is to get him into some company, that perhaps may ease him a while. But the sanctified, when he finds this distraction of his will, vsually seekes out some secret place; telles himself of Gods commandement, of Gods loue, of Christs suffering for him; asking himselfe if hee can find in his heart so much to offend so good a Father, so perfect a Sauiour: and then falling down, telleth the Lord how wicked he finds himselfe, what soule-desires are stirred in him, and how weake he is to make resistance; he beseecheth God to pull out this prick of his flesh, to strengthen him against these wicked desires, and to establish his heart in a sincere purpose of obedience, by his holy Spirit, and so riseth vp confirmed. Thus (I say) he doth vsually and ordinarily, though sometimes the suddenes of occasions hinder him that he cannot; and sometimes his own neglect of duty hath

hath so estranged him, that he finds no power so to doe: in which last case he is often foiled, in the former not so often. Lastly, the conscience, if it take the foile once or twice, is benummed and silenced. Sometimes it suffers its mouth to be cleane stopped by some idle shift and vaine distinction, which the wit (that in many men is too good for their conscience) hath inuented for the iustification of euill: and after some suchaultry defence or apologie, a man is suffered to sinne freely enough. But if the thing be never so vniustifiable, yet after two or three times doing it, the heart is hardened, the naturall conscience put to silence, and a mans checks grow faint, or none at all, vntill some crosse come, or some immediate hand of God to set it on working againe. For why? the vnsanctified man, as he did not beg Grace to hold him vp before his sinne; so neither after hath any heart to goe and confess it, and craue the Spirit of Repentance; but either lets it passe, or fals to extenuate and excuse it, vntesse (perhaps) it grow desperate, as in *Iudas*. But now the sanctification of the will doth still get the victory, though it may receive a foyle. It will not be put downe; it will not be vanquished: yea, euery latter time of offending, it is more vehement in its opposition than before: at least so farre as to make a man appeare more vile and abominable to himselfe. So it brings him into Gods presence againe sooner or later, and makes him say; Lord, I haue done exceeding foolishly: but ah, doe away the sinne of thy seruant, for thy Sonnes sake; and Lord (through thy Grace) helpe mee,

that hereafter I may offend no more.

Thus commonly he doth quickly renue his re-pentance, and the Spirit wins the field of the flesh; though it were somewhat disaduantaged, and made to recoyle backe at first. For stronger is the Spirit that is in vs, than that, that is in the world: Grace is alwaies in conclusion more available than naturall corruption. Yea, when Gods Children are most deeply cast (through presumption of sinning) into the swoones of deadnesse, security, and vncconscionableness; yet then still they heare a Voice behind them, saying, This is the way, walke in it. Then the sanctification of the will shewes it selfe, in many motions and risings against the euils that they doe, and by renewing in them the purposes of amendment; though these purposes, perhaps (in case of great preuailing of corruption) bee so weake and feeble, that they be not put in practice any thing thorowly, till God arise to weaken corruption, and to strengthen Grace: and then he weepes, and prayes, and recouers himselfe, resoluing to sinne so no more, and standing to his resolutions. And so fareth a poore Christian within himselfe: There is a ciuill warre in his very boosome, and his bowels be sometimes little lesse than rent asunder with intestine discord betwixt himselfe and himselfe. Hee is no longer one, but two men, the old and the new; deadly enemies, dwelling both in one roome. Hee findes two lawes in his heart, the law of his flesh, and the Law of the Spirit; that, drawing him captiuie to sinne, and this helping him out of that captiuity. He serues

God

God in one part of his will, and sinne in the other (not meaning this last of such a seruing of sinne as was before his new birth, but some kind of seruing, euen a doing of that sometimes that sin doth perswade, though vnwillingly and against the haire.) Neither yet is this all; for as within he is thus perplexed; so can hee not long be free from disquietment without.

The third enemy stands vp quickly, and that is the World, euen the whole society of men vnsanctified, and they hate him, maligne him, abhorre him, cannot away with him. When once some glimpse of Gods Image shineth in him, then all his carnall friends perceiving it, turne foes; and oftentimes his brethren, sisters, father, mother, yea husband or wife, and such as are nearest to him in bands of nature, doe proue his most eager aduersaries: they mocke him, they deride him, they thinke and call him a foole; they say he is either proud, or stout, or mad, or all. After a while also come flanders as it were stronger and sharper weapons: then (if the times will giue leaue) his enemies growing in rage, as hee growes in goodnesse, he meets often with imprisonment, losse of goods, banishment, and euen death it selfe, and sometimes a crueli death.

So the world tries what she can doe by violence, if that may seeme the fittest course of pulling him backe againe into her society: but if the case bee such, that that way seeme not at first so plausible, the world assaults with strong allurements; his friends and neighbours will perswade him to re-

turne to be himselfe againe, hee shall haue large offers of friendship, and of gaine : Many intreaties, many promises, many assurances, and many performances of good turnes, as strong baits are held out before him, to diuert him from the wayes of godlinesse. And these fairer assaults often hurt him much more, than the more violent ; but yet still his faith is his victory, by which he ouercomes the world. The assurance that hee findes in himselfe of Gods eternall loue, and the sweet effects thereof, make him to disdaine these sugred allurements, and to stand strong against those bitter encounters ; flatter they, or frowne they ; doe him good, or doe him euill, still hee holds himselfe to this conclusion, he will not leaue God, to cleaue vnto the world againe.

Thus you see how the Regenerate man is laid to on euery hand, within, without, on euery side. There is no day in a yeare, nor houre in a day ; nay verily, scarce any minute in an houre, wherein some one or other of these his backe friends doth not striue to doe him a spight. The worst enemy is within himselfe, the next is the deuill, & the world the least. These welcome him in this manner into the City of God. Thus they entertaine him into the society of Christ's mysticall body. But in all these things he is an excellent conqueror, yea verily, more than a conquerour, through him that hath loued him : for he is out of all danger of euer being quite ouercome. Wherfore notwithstanding all the trouble of this first effect of Grace ; the second will follow the first, and that is, a good conuersation.

A

A man would imagine, that the fore-named incumbrances should so farre discourage his heart, to whom they besell ; as to take from him all boldnesse, so much as to attempt a good course. And indeed so it would, were he not continually led and strengthened by the same Spirit, that at first regenerated him. But by vertue of that divine assistance, it comes to passe quite contrary: for those enemies doe but quicken and further his proceedings in goodness; and in spight of them all, let earth, and hell, and his owne heart, doe the worst that ever they can, hee is able to liue godly in Christ Iesus. He is enabled both to leauue evill, and to doe good; (for both these parts of a good life must be had, or else indeed the life is not good;) and that in a good measure and quantity, and farre better than euer he could doe in former times. Indeed he doth neuer satisfie himselfe in this matter, but alwaies falleth farre shorter than his owne desires aspire vnto: but were the former lusts of his ignorance compared to that his present behaviour, a blinde man might perceiue the difference to bee exceeding great. For as to the first part of a good life, which stands in leauing off wickednesse, hee commeth so farre ; nor, as to be quite free from all sinne (ah, this life were a little heauen vnto him, if he could once attaine to such freedomes!) but indeed hee cannot attaine it here, for in many things (ah, that word Many, is too true a word!) I say, in many things we finne all ; and they be quite besides their Christian wits, that imagine once repenting to be sufficient for a Christian man in all his life : but yet so far he

comes, as to forsake the ordinary practice of grosse sinnes, and the allowance of all knowne and vehemently suspected sinnes.

So soone as euer a Christian is truly regenerate, so soone he ceaseth to make a trade of sinning. Hee that is borne of God, sinneth not, neither can sinne in this manner. Hee may slip into faults of grosse nature, once, twice, many times (sinne cleaung so fast vnto him as it doth) but still it is not his vsuall practice so to transgresse. For in truth, now sinne is become vnnaturall to him, and as contrary to the life of Grace bestowed vpon him, as poison is contrary to his naturall life; and as bitter things are to his taste, and harsh sounds vnto his eare. Wherefore his soule riseth against it, and hee doth much more frequently ouercome the tentations by resistance, than is ouercome of them.

Sinnes, I meane grosse and grieuous sinnes, are to him as deadly wounds to his body, which sometimes (as a man in a frenzie) hee is drawne to giue himselfe, but vsually he doth not so. And when he doth so, the manner is exceedingly different from his former course. Then hee committed it with greedines: now with great and continuall reluctation. Then he kept in himselfe a purpose of sinning (if he could) for feare of shame or danger: now his heart stands constantly resolute not to sin. Then he followed after the occasions of sinning: now he flies farre from them. Then he shifteſt, and excused himselfe, hauing committed sinne: now he becomes a most bitter and seuere censurer of himselfe for sinne, if he doe commit it. Having falne, he riseth againe,

againe, and with anger indites and arraignes himselfe before the Lords Tribunall. There hee powreth forth many bitter lamentations, and could almost finde in his heart to throw himselfe downe to very hell for it. He thunders out against his owne heart, all the bitter curses and threatnings of the Law; and is euен almost willing that God should euен damne him for it, but that hee hopeth for his mercy sake he will not so doe. And such is his freedome from grosse sinnes that are against the plaine light of nature, or expresse words of the Law, and wherein the members of the body are giuen as weapons of vnrigheteousnesse. He falls into them, if at all, yet seldome, and seldomer and seldomer, with an horrible strife, with great anxiety, with little or no content; and with a most vehement condemning of himselfe before the face of God in secret afterwards. Thus (vnlesse, perhaps, he be cast into a swoone for a time, & cannot yet rise againe: which if he be) he fares al that while, as a man that hath a thorne in his eye, or wound in his sides, neuer at rest, neuer quiet, filled with bitter and intollerable anguish, & full of wofull and continuall complaints. For still he heareth the voice behind him sounding in his eares, & saying, This is not the way. And still the anointing that he hath receiued, doth so preserue him, that he cannot sin; meaning, giue himself ouer to a settled resolution or practice of sin.

And yet further, for sinnes of a lesse grievous nature, euill motions, sudden passions, dulnesse and distractiōs in good things (& the like) God knows, and hee knowes, that hee commits full many of them.

them. But alwaies he is so vpright with God, that he allowes them not. He doth not extenuate them, he doth not shifft them off with a pish ; he doth not runne ouer them as matters of nothing, hee doth nor let them passe vnobserved, or vnregarded, as in former time, and as it is with vnsanctified men. But they be vnto him matter of constant and daily sorrow and shame, and humiliation. He confesseth them daily, he prayes against them daily, and he is continually in a quarrell with himselfe, because hee cannot be so free from them as hee desireth. So it comes to passe, that he purgeth himselfe as Christ is pure, so farre preuailing against these sinnes, that he commits fewer of them, and commits them seldomer, and sees them with more dislike of himselfe, and growes by them more meane and base in his owne eyes, and is made by them more carefull to sue vnto the Lord Iesus, and to take more stedfast hold of his merits. So hee casteth off the old man, as concerning the conuersation in time past, and that euен out of his new nature ; not moued thereto by reward, or punishment, either alone or principally, but by a kinde of naturall working of grace in him (but indeed it is a supernaturall nature powred into him from about) by which it comes to passe, that as Saint John saith, he cannot sinne, he knowes not how to worke wickednesse, he cannot finde in his heart to be a flue to sinne any longer.

Company or no company, scene of men or not scene, danger or no danger, shame or no shame, punishment or no punishment, still he is auerse from sinne in his regenerate part ; he wils not to doe it,

it, he shunnoth it, he bewaileth it, one or both; that so it may be manifestly feene, there is a contrariety betwixt his very soule and all sinnes, that he knoweth to be sinnes. And for those that are not knowne to him, he is not ignorant of them, because he will not know them, with neglect of the meanes of knowing, or with a wilfull resistance of them: but alone, because hee cannot know them, either for want of meanes to know, or capacity to conceive of, or light to see the truth offered: He doth not wink with his eyes, he doth not set himselfe to find out shifts, to bury the light that beginneth to appeare, and to hold downe the truth in unrighteousnes, striving not to know sin, because he would not leave it, and out of a purpose to practise it, for the profit or pleasure of it, still labouring to have somewhat to say in its defence, and to elude & shift off whatsoever may bee said against it: but he is willing to know, desirous & ready to yeeld, and when the light begins to shine within, he quickly opens his eyes to behold the same; and if he suspect it, he looks more narrowly into it, with a sincere purpose of being convinced, if the truth appeare unto him. And this is the first part of a good life.

The second, and as necessary as the first, is doing of good, wherein he is carefull to exercise himselfe; and though all be not alike fruitfull, yet every Regenerate man is fruitfull in some degree. The life of Grace hath its gracious effects, as well as the life of Nature its naturall: and he that hath the former, is as kindly and freely carried to the one, as hee that hath the life of nature to the other. By the

supernaturall life of God that is in the sanctified man, it is naturall to him to speake to God in Prayer, to heare from God in the Word, to conferre with God in holy meditations. Wherefore these things he finds himselfe inwardly moued vnto, and hee cannot chuse but bee constant in them. If at any time his wicked flesh hinder him from them (as sicknesse makes a man sometimes that hee cannot eat his meat) then doth hee feele as sensible a misse of them, euен as of his meales; and hee could bee as well without food, as without these exercises : for in truth they are the food of his soule, and hee relisheth them as food, though sometimes lesse than at other times, as the diseases of his soule grow more or lesse within him.

Further, mercy, iustice, liberality, truth, diligence, and other vertues, are now naturall vnto him as well as Religion. Hee takes comfort in doing the duties thereof, and makes conscience of doing them, as he hath occasion. Indeed sometimes he finds a great lothnesse and backwardnesse, as a man that is lame lumps and goes softly and with paine ; but yet he goes, and he must needs goe, and for all the lothnesse he cannot be well, vntesse hee addresse himselfe vnto them. Oftenthee hath little minde to pray, and doe other religious dutys; but then alack, he finds himselfe (as we say for the body) not well at ease, and he hath something within him, that puts him forward, that presseth and vrgeth him, and causeth that he must doe them, though with much weakness, and resistance of his fleshy heart;

heart; for in part it is still fleshly. If hee haue neglected a worke of mercy, he is not well after it, and he is inwardly grieved for it, and refolues to take the opportunity better next time. If he haue not followed his calling diligently, he is vexed at heart to thinke of it ; and that day is a day of little comfort, that night a night of little rest vnto him. So, if he haue omitted admonitions, exhortations, good conference, or any other part of good life. Not a lone one, but all good duties, both of the first and second Table, (so far as his knowledge extendeth) begin to be to him naturall and familiar. He takes a secret and a sweet delight in doing them, and he finds himselfe exceedingly discontented with himselfe, if he doe them not ; and therefore commonly though he come farre short of what he would and should, yet there is no day without a line ; some or other good worke he doth daily, herein indeed exceeding all that himselfe was able to doe before, or that vsanctified men can attaine to ; that what he doth, he doth it, because God would haue him doe it ; and his heart doth often actually incline it selfe to the will of God, and moue it selfe to the duties, with minding it selfe of the good pleasure of God. It is not company ; it is not applause, nor credit, nor gaine, which swayes him ; if all these things were away ; yea, if all these things were against him, yet hee would doe good : for hee knowes, that Gods will is his guide, and that is the thing hee desirereth to accomplish in his very soule.

And further, though he be like a young Artificer,

that useth his tooles somewhat unskirtfully, & doth his busynesse somewhat bunglingly ; yet the Scriptures, the Word of God, they be his line and his leuell, and according to the direction, either speciall, or generall, which he receiveth from them, he striveth to frame his life and actions. So is the true Convert godly in life ; grosse sins usually he committs not ; the sinallest knowne sinnes he ever disalloweth, condemneth, confesseth before God in secret ; and suspected sinnes he labours to know, and for feare avoideth ; and unknowne sinnes he is ready & willing to know. All and all manner of good duties (though some he finds more hard and difficult, and himselfe more backward unto them ; yet I say, all, and all manner of good duties) he resolveth to do, and striveth to do ; and either doth them, or is afterwards very angry with himselfe, for not having done them ; so that his life is to his owne seeing, but a very death, if he finde it to have been unprofitable : and which is much to be marked, he is heartily glad to see that others can doe the good that he cannot, or can doe it better than himselfe. So you haue the second effect of Regeneration.

3. Knowledge of
this good estate.

1 John 3.14.

The third follows, and that is a knowledge of this his good estate. The man regenerate understands himself to be regenerate, as the man that liveth and walketh, that he liveth and walketh. So S. John tells us plainly, *We know that we are translated from death to life.* Lo, I say, an assured word of knowing, used by the Apostle. But how knowes he it ? even by a most infallible knowledge, grounded upon the perceiving of the effects of a spirituall life : as hee knowes,

knowes, that he is a living man, and not a carcassee, by feeling in himselfe the manifest effects of this common life. For in very truth, spirituall life can no more be hidden than naturall. Can that admirable change, that cumbersome combat, that so-far-from-former-times-differing life, be found in a man, and he not know of it? Can a blinde man become seeing, and hee not know it? Can a deafe man heare, a lame man goe, a sicke man become whole, a dead man live, and not know of these alterations in themselves? It is utterly impossible, that such things should be hidde[n] from him in whom they be: and the taking away of blindnesse, deafe[n]esse, dumbnesse, lamenesse, death, from the soule, is to him in whom it is, no lesse manifest and evident, than the removing of these bodily infirmities. And therefore S. John saith, *I write unto you babes, because you have knowne the Father;* meaning with a knowledge of acquaintance, whereby they conceive him to be their Father; such as little children (to whom he alludeth) have of their fathers and mothers that they be theirs.

In truth the Christian man findes in himselfe something within him, sealing him up to life: he hath an earnest penny that makes the bargaine sure betwixt the Lord and his soule. He cannot but call God Father, and often(though not alwaies) in calling him so, he even feeles him so also. Hee hath an inward and a sure certificate of his reconciliation with his displeased Lord. And it doubts doe arise (as I told you before that they would) and that right often, and very troublesomly: for

¹ John 2.13.

² John 2.16.

the deuill will cast them in thick and threefold, and with great violence) these his very doubtings drive him to his Father to be resolued of his doubts ; by which meanes it comes to passe, that as a truth is much cleared, by making and answering obiections, so his assurance is confirmed by these doubts. Indeed, an Infant at first, hath not so much knowledge, or vse of reason, as to conceiue of his owne life; but when some dayes are past, and himselfe becomes stronger, then doth he well enough know that he liueth : so in the infancy of Regeneration, the Regenerate can scarce tell that hee is regenerate, but having a little growne forward in a good life, he findeth his case plaine enough, and wants not this assurance, though he be incumbred with many doubtings. Yea, when he stands at the weakest, and doth most complaine for want of this assurance, yet euен at that time, he neither accounts it impossible, nor yet needless to haue it ; but desirereth it with strongest of his desires, and is troubled for want of it, more than for want of any other thing : and the feeling that he hath it not, serueth but to quicken his care of seeking it, and to make him seeke soundly, that he may not be deceived with false imaginations about it.

Sometimes also it falleth out, that a fit of Melancholy possessesthem a growne man so strongly, that he imagines himselfe no better than a dead man : but then the actions of life performed by him, doe put the matter out of question, amongst others that haue life ; & the same actions at last, perswade himselfe also, that he liueth. Euen so a man born againe, and

and well growne in the life of Grace, through strength of tentation, may be so far troubled, as to make a great doubt, whether hee liue the life of Grace, yea or no: yet euē at that very time some operations thereto are so manifest in him, that other sanctified men (with whom he conuersteth) do well perceiue this doubting of his to be causelesse, and at length also himself, by feeling the troublesomnes of this feare, and by striuing against it, doth evidently find, that he iudged falsely of his owne case, and so returneth to enjoy his assurance again. Yea, sometimes a living man by some wound receiuēd, or by some inward distemperature, is cast into a deadly swoone, neither feeling life, nor giuing any great signes of it; but after a while, by rubbing and the like meanes, he is restored to the vse, and to the feeling of life. So a regenerate man being ouercome by some tentation, and having run into some swoone, doth lie almost like a man dead in sins and trespasses; but after some checks of his owne heart, and admonitions of others, and corrections from the Lord, he is reviued out of that swoone, and begins to shew forth the effects of grace ; and withall, with comfort to feele and understand the same. Wherfore it is manifest, that the knowledge of a mans being regenerate, is a necessary effect of Regeneration , and which faileth not, out of the forenamed cases, and after some time, to reueale it selfe.

Hence it is, that the Regenerate man wonders at no kinde of men more, than at them which will needs hold, that the matter of ones being truly sanctified

sanctified is so extremely ambiguous, as that by reason of the deceitfulness of mans heart, it should be impossible for any man infallibly to know himselfe to be in the state of grace. Hee counts this is as absurd, as if a man should say, that because an image may bee made and painted so like a living man, and that withall, fits of melancholy, and swoons are of so strong a working in men, therfore it should bee impossible for any man to know usually and infallibly, that himselfe is a living man. He perceives that such men speake thus alone, because they talke of these points barely by rote (as they say) & by meere speculation. For he having known the powerfull working of Gods Spirit, knoweth well enough that he hath found it; and knowes that having it, it will make it selfe so evident, that after a little while it will be knowne; and when he wants it, he finds himselfe not driven to deny the possibility or necessity of knowing it ; but alone to bee grieved, and to condemne himselfe that hee doth not get that, which is both p^essible and necessary to be gotten.

He finds also, that though, after his committing of some kinds of sinnes, this his assurance that he is Gods childe, is very much infeebled ; yet there is a secret and strong work of Grace, inwardly moving him, inviting him, leading him by the hand, & little lesse than with a kind of sweet and gentle violence, drawing him to go to God and confess his sin, craving mercy, purposing amendment, and casting himselfe upon Christ for acceptance : that now hee cannot but say within himselfe, Sure here is life, though

though before the matter were called into doubt. Yea, hee findeth the Spirit of adoption, dictating vnto him the name of Father, in this case, and making him bold so to call God, and to cry vnto him, till at length hee perceiue by manifest signes, that he is indeed a Father vnto him. Yea verily, to the Christian man this knowledge of God is so rich and precious a Jewell, that hee makes more account of it than of 1000. worlds, and 1000. lives. Wherefore of (almost) all errors concerning mans condition, he can with least patience brooke their (to him being made in ease to discerne it) most palpable fancie (of which I spake before) that thinke it impossible to attaine a sure knowledge and infallible, that one is the Childe of God, or knowes himselfe to bee Gods by Regeneration, and Adoption. Take away his life then, take away his being. The world is worse than a prison and a dungeon to him, if the light of this knowledge be taken away: he can haue no quiet in himselfe, no comfort in any thing else without this knowledge; he perceiues that this is the greatest confirmation of his soule, in an holy life, that hee knowes himselfe to bee begotten againe by the seed of Immortality to a lively hope, and to an immortall Inheritance. This knowledge therefore is so necessary vnto him, that hee cannot live without it: and hence it is, that he no longer enjoys himselfe than hee retaines it. And so much for the third effect of Regeneration.

The fourth, and (of those that I purpose to speake of) the last effect followeth; that is growth.

*4. Growing in
Grace.*

L

As

John 15. 2.
Colof. 2. 19.

As a naturall life, so likewise a spirituall, by degrees increaseth and waxeth stronger and stronger, approaching nearer to perfection; and that with a proportionable and suitable increase of every part and member, as I may call it, of the new man. For though in some parts he may be weaker than in others; yet in those weaker parts also, considering the weaknes, there is a growth correspondent to the growing of other parts. All the branches that bring forth fruit in Christ the Vine, the Father (the good husbandman) purgeth, that they may bring forth more fruit; and in Christ all the body hauing nourishment ministred, and knit together, increaseth with the increase of God; and that also according to the effectuall working of euery part. A liuing member of a liuing body, cannot (by the course of nature) but attract fit nouriture, and procure to it selfe a going forward in stature, till the stature be full and perfect. Doubtlesse Christ is a liuing tree, his mysticall body a liuing body; wherefore the Regenerate must needs be growing. But this matter of growth doth stand in need of a sound explanation.

Understand therefore that there is a double growth: one in greatnessse, the other in goodnessse; one in quantitie, the other in qualitie. So you may see a man from his birth, to 24. or 25. yeares grow bigger and bigger, he is higher and thicker, hath larger limbs, and stronger ioynts; but from these yeares vpward he growes wiser, sager, more stable, more sober, and better setled also in his bodily might. So an apple from Spring to Midsummer, or after, growes larger and larger in bignesse;

bignesse; from thence to the time of its pulling, it growes pleasanter and pleasanter in tyme, and better and better relished. Thus it is with a Christian man : For a good space of time, he doth sensibly increase in knowing and leauing more sinnes, and in knowing and doing more duties ; this is to grow in bignesse : but after a good time spent in Christ's Schoole, and that there be but few new lessons (not aboue his forme, as it were) to be learnt, hee cons ouer the old lessons againe, and gets them more perfectly by heart, and better vnderstoode. Those sinnes hee leaueth, hee leaueth with more sinceritie, with more rectified zeale, with more loue to God, with more detestation of sinne. Those duties likewise which he performeth, hee performeth more aduisedly, more resolutely, more humbly, more soundly, and with a more entire bending of his soule to the glory of God in them than before : This is his growing in goodnessse and in ripenesse. And alwaies in this latter kinde of growth a Christian man stands so affected, that he doth most of all quarrell with himselfe for not growing, when hee growes most of all. Yea, his slips into some grosse faults (and it may bee also sometimes too too thicke) doe further this his growth ordinarily ; so that he never growes faster and better than after the time that some falles haue discouered vnto him his badnesse : for then hee growes in humilitie, in hatred of himselfe, in suspition of his owne frailtie ; whereby he is made capable of a profitable growing in all vertues, till at length this become his excellencie, that the

better he is, the meaner he is in his owne eyes; and the further hee proceedeth, the more hee is acquainted with his owne defects, and becomes more sorrowfull and ashamed for the flownesse of his proceedings,

But now it must be further conceiued, that this growth hath his stops, staies, hinderances, intermissions; and those also sometimes euen some long space of time together, euen for moneths and yéares, as is to be scene in *Daniel, Salomon, Asa, Yezreel, and others*. For as in naturall life, the childe may grow till it be twenty or more yeare old, and then fall into a dangerous fit of sicknesse, as an ague; or the like; which shall cast him vpon his bed, and make his cheeke pale and wan, his legs quaking and feble, his stomacke naught, and quite turned away from almost all food, his whole body faint and powerlesse; so that hee can neither stand, nor goe, nor scarce speake or moue himselfe, but euen lig at point of death; Even so also in the life of Christ there be Agues, where bee diseases, there be sicknesse, iord which a Christian man (euen now (it may be) come to so much ripenesse, as this life will beare) doth suddenly sometimes, but most tiptes by degrees fall headlong, and almost dieth, though quicke to die it bee impossible;

Now if you speake of his growing, hee doth but grow backward; euen as a sicke man growes weaker, and weaker; after sicknesse hath seised vpon him. These diseases grow for the most part from the comming in of promotion and wealth,

wealth, and the pleasures and vanities that most commonly come in with them; that wee may see how dangerous the goods and greatnesse of this world be to a Christian soule, that cannot soundly digest and concoct them. Or else, they arise from the poisonfull infection of some euill companion or other, to whom a man hath by some occasion foolishly linked himselfe in familiaritie. In truth, most times surfeiting breeds spirituall sicknesse: From the excessive loue, and liking, and vsing, and enjoying of earthly things, and from a conceit of ones owne being better and safer for their abundance, a man comes to be lesse satisfied in God, and in holy duties; and to haue lesse minde to thinke and muse of Heauen and the graces of Gods Spirit, the practising of which is the way to come to Heauen. So there is a stoppage and obstruction in the soule, and hence so sensible a decay of spirituall strength, till a man fall to heape more than one or two grosse sinnes (and sometimes presumptuous) one vpon the necke of another, and sometimes to lie long in them, before he can see to reforme them, or soundly renue his repentaunce for them; the one hardening his heart, and blinding his minde so, that the other following can scarce be seene or felt.

Thus there is wrought a strange decay of the power of godlinesse, euen in a true Regenerate man, by the increase of his outward estate: for he was a sanctified man, that prayed God not to give him riches, lest himselfe being full should deny God, and say, Who is the Lord? And sometimes

PROV. 30.9.

also on the contrary, euen hard and sharpe afflictions doe bring a decay of sanctification. The anguish of a crose may breed impatience, distrust, lying, vsing of base shifts, and twenty disorders in a Regenerate mans life; insomuch that hee may be drawne to very grosse and sinfull practices. But when the poore Christian soule is either of these waies diseased, or any other like to them; O, then he fareth like to a sicke man indeed, hee teeles his disease with exceeding great paine. It makes him groane, and cry out many a time, he is weary, full weary of such an estate. No man is more tried with a burning fit of an Ague, than hee with these fits: Rest, comfort, quiet, he can get none.

Indeed the deuill and the world (in some cases) doe as friends vse to doe in ease of sicknesse. They bring likely conserued Plums or Marmelade, or some such like sweet meat, which the poore sicke man takes indeed, because they will haue it so that are about him: but alas, they doe but clamme his mouth, and hee findes their very sweetnesse bitter and troublesome: So the deuill, and the world, and the flesh offer to the Christian soule, the pleasures and profits of this world, as it were sweet mears, and hee willing to finde ease in any thing, seekes if there it may be had: but alas, he findes it not, he cannot relish these pleasures, he hath small comfort in these profits; this credit is a dry credit vnto him, his heart will not relish such things as these; but still he tosseth and tumbleth, finding no rest in his estate, nor perhaps power to get out of it: for it may bee hee cannot bring himselfe

to pray at all, as *David* could not; for hee faith of himselfe, that he held his peace: or if he doe, it is too coldly and faintly to remoue so mortall a sicknesse.

Psal. 32. 3.

But still as the same *David* also confesseth of himselfe, hee roareth and cryeth out all the day long, (I cannot but bee fully perswaded, that there hee describes his estate, in the interim betwixt his sinne and his earnest repentance, for some feeble offers to repentance perhaps hee might haue before) and so now his case is a very resilesse and diseafull case. *Salomon* (the man that of all Gods sickle children, I thinke, by surfeiting caught the sorest sicknesse) shall witnesse this. He wanted no sweet meats, but they cloyed him in stead of comforting him; hee professeth of them all, that he found them meere vanity and vexation of spirit. So when a Christian lies vnder these spirituall diseases, all his outward comforts are but euē vexation of spirit vnto him. When he hath thus almost wounded and kild himselfe, Oh, how hee smarts and bleeds, and is troubled! Indeed he still (perhaps) is carried after the vanities of the world, sinne hauing now so very much preuailed against him, that hee wants power to with-draw himselfe and to goe backe; but yet full many a time hee sighs and groanes, and lookest towards God, and towards the spirituall rest of his former life, and he finds a very bitter, bitter hearr. Hee is in very great extremity, and it is euē a pang of death for him to remember, how the case stood with him once, and how it is now. And in very truth,

truth, were hee let alone in this case, his soule would perish; the life of Grace would die, and hee would proue his disease mortall.

But ah, he hath a good Father, who is also a good Physitian, who, finding his disease grow mortall, (and that the admonitions of the Word in publike will not reforme him, and that the voice of the Spirit behind him is now too weake to bee heard by him, though still it cease not to checke him, and to call vpon him, and to make him sometimes purpose to returne againe from this out-straying) doth now like a good and wise practitioner, administer some such physike as shall serue the turne. Some potion of a bitter crosse, which the Spirit shall woike withall to make it effectuall, is put into his hand to drinke it: or some sore temptation of Satan, or some horrible feare of heart which opens these stoppages, purgeth out these humours, reuiueth his soule; and then wofully, most wofully hee cries out of himselfe, laments his exceeding folly, goes to God heartily confessing his sinnes, and with all rigor passing sentence vpon himselfe for the same, and so continues to mourne and cry, and beg mercy, till he finde it; and then striues to make amends for his former not growing, by growing so much the faster for it now.

So he is recovered, and continues to the end; for totally or finally fall away by sin he cannot, because the anointing of the Spirit preserueth him: till he be raised vp at the last day, Christ will not cease keeping him: yea, to saluation is he kept by the

the power of that great God, that hath adopted him to himselfe for a sonne : and this spirituall life, yea in Regeneration, indeed becomes an eternall life; sickle he may be, die he cannot.

C H A P T E R VI.

Shewing the principall graces which by Regeneration are begotten in the soule.

AND so much for the fourth effect of Regeneration, and for three of those things I promised to speake of: I goe now to the fourth and last point, *viz.* to make knowne vnto you the principall graces that shew themselves in the Regenerate man; and by hauing of which (seeing by nature he had them not) hee deserueth to be intituled a new creature. These are in all the powers of his soule. For as I said before, holinesse is infused into his whole man; first, in the principall faculties; understanding, conscience, and will. Secondly, in the inferiour powers; thinking-power, memorie, and affections: of which let vs speake in order (but briefly.)

First then, the vnderstanding of the Regenerate is perfected with two most excellent and beautifull graces; knowledge, and faith. Knowledge, I say, first of God, then of himselfe; out of which springeth humility as a proper effect of both. He perceiuthe a new light shining within him, enabling him to conceiue with a very stedfast apprehension (not with a waering, wandring, doubtfull, confused fancy,

4. The principall
graces in Regen-
eration, bello-
wed on the Reg-
eneration.

1. In his prin-
cipal faculties.

2. In his under-
standing.

fancy, as that was which hee had before) that there is a God, an eternall and infinite essence, his Maker, and the Maker of all things, most wise, most mighty, most true, most righteous, most mercifull, most holy, hating sin with a perfect hatred, and fully bent to punish the impenitent sinner with vnutterable punishments; fully resolued with all louing kindnesse to accept of the penitent: And in one word, euery way inconceinably excellent, as being indeed the Fountaine of all goodnesse, the Creator, Preseruer, Gouvernour of all things; the Father, the Sonne, the holy Ghost, as he hath revealed himself to his Church. The brightness of this light discovereth it selfe vpon his soule so effectually, that now hee stands vndoubtely perswaded of these things; which is also a principall cause of all other the good things, that are begun in him, and so is fulfilled in him the Word of God, saying, *They shall all know me from the least to the moſt: and againe, Righteous Father, the world hath not knowne thee, but these haue knowne that thou hast ſent me, and I haue made knowne thy Name unto them, and will make it knowne. So it begins to be to them life eternall, to know the onely true God, and him whom he hath ſent, Iefus Christ.*

Heb.8.11.

Ioh.17.laſt.

Ioh.17.3.

Further, as it were a reflex of this knowledge, follows an apprehension of himselfe, as of a most meane, base, and contemptible thing (compared to God) in his very creation; for he was made of dusts and came of very nothing: but in this his corruption, which came afterwards, as a most lothſome, vile and abominable creature; because he

he is (now he findes it) full of wickednesse and extremely sinfull. So growes he more and more to dis-esteeme himselfe, and to haue himselfe in no reputation ; yea, to be vile and odious to himselfe, and lothsome in his owne eyes, and by acknowledgging his infinite basenesse in comparison of God, and Gods infinite excellencies in comparison of him, he is made truely humble.

Secondly, faith is wrought in his minde : (for this I conceiue to bee the seat of it, for it is the vnderstanding that must deduct particular conclusions from generall; & so make application of them, wherein consists the very essence of faith) faith (I say) both in God, and in the word of God: Faith in God, whereby hee is verily perswaded that God is his God; being enabled in true and sound manner, to apply to himselfe the sweet couenant of God, whereby the Lord hath made himselfe one with him, he can say with assurance of heart, *O Lord my God: and, the Lord is my Shepherd: and, My Redeemer liveth.* For in truth finding the lively portraiture of the diuine nature in him, how shoulde he but know his Father by his image ? and this assurance that God is his, and hee Gods , is to him the sweetest thing in all the world, than to misse which, he had rather chuse to misse his very life and soule. The stronger it is, the more cheerefull and happy is he; the weaker it is(as sometimes it hath its faintings) the lesse lively is he.

There is also faith in the Word of God to bee seen in him: out of an experimentall feeling, & certainty of the truth of it, he is vndoubtedly resolued

1 Thess. 1. 5.

Luke 8. 13.

that it is from God; & that so, as he is inabled to apply it to himself in all the parts thereof. For hauing beeene to him, as *Paul* speaketh, in power, it must needs also be in much assurance. Before the Word of God doth worke so mightily, to conuert the soule a man may haue a confused opinion of its being true, taken vp vpon trust; (because in the places, and among the persons, where he hath receiuied his education, it is so generally accounted) or else wrought by a common grace of illumination, inabling the minde to gine a light, weake, and infirme assent vnto it; but he cannot be throughly and infallibly resolute of the truth thereof, nor that it is from God: and therefore it is said of the stony ground, that they beleued indeed, but withall, that the Seed had no root in them: they had a concie, and a sudden flashing apprehension; that sure this doctrine must needs be true; but they had no settled, well grounded, and established assurance thereof. Onely when the Word sinketh thus into the bottome of the soule, and a man hath had so lively experiance of its wonderfull and divine working; he makes no more question whether it be of God or no, than whether the Sun shine, and whether that be food that doth daily nourish his body.

Wherfore by the inward operation o^t the Spirit, and mightie efficacie of the Word, being most effectually conuinced of its diuinite and truth, he now makes care to apply it in all parts to himselfe; he laies hold vpon the promises, threats, and precepts, and makes particular vse thereof to his owne heart, captiuating his reason, sense and all, to the infallible

fallible certaintie and veritie thereof: for he knowes that God is the Author of it, seeing it hath begotten him againe to bee the Child of God. So is his vnderstanding beautified with these two most admirable fruits of the Spirit; by which also he attaineth (as the Scripture calleth it) a notable sharpe-nesse of wit, quickning him to the discerning of things spirituall & diuine, in such manner and measure, as a man of far better wit & more learning, but destitute of the same helpe, could not attaine vnto.

In the next place, his conscience is also quieted with peace, & ialiued with concionablenes. Whether conscience be a distinct fac[n]tie of the soule; or whether along a particular act of the vnderstanding reflecting vpon its selfe and its owne actions, with immediate referencet to God, I hold it not very needfull to dispute: but here we will speake of it, as of a speciall facul[ty]; by reason of the wondertull power, that is perceived to haue in all the soule. First then, I say, the conscience of the Regenerate proclaims within him an established peace betwixt God and him. For the Kingdome of God is peace, saith the Apolle Paul; and being iustified by faith, (which in nature goeth before this worke of Regeneration, though in time they be conioyned) wee haue peace with God. Then in truth Christ fulfilleth his promise of leauing his peace with them; euen such a peace as the world cannot take away from them; & this peace that passeth all vnderstanding, is euen as a guard and a watch to keepe their whole soules in quietnes and safety, though in the world they meet with many troubles and disquietments.

Prov. 1.4.

2. In his con-
science.

Rom. 14.17.

John 14.27.

Their

Their conscience (by this most sweet Grace) becometh an admirable friend vnto them: It tels them from God, that hee is reconciled vnto them; and being calmed from the former raging wherewith it was tossed, it now makes vnto them (even within, to the eare of the soule) the most pleasing musick, and the sweetest melody that is to be heard in all the world. It acquitteth, it excuseth, and in the Name, and in the roome of God, it pronounceth absolution. O vnspeakable consolation! This is the peculiar happines of the sanctified: they haue many times tranquillitie in their soules through this peace of their consciences, which with a quiet countenance, and a still voice it doth publish within their hearts.

And yet in the middest of this peace, their consciences are not dead and sleepie neither; but are ready in a friendly and louing manner to checke and controll them. If at any time, in things knowne vnto them to be euill, they shall offend: a good man is so consonable, that hee can in no knowne thing swarue out of the way, but his conscience will be telling him of it. Onely this is done in faire termes, not with outragious bitternes driving him from God, as in former times; but with kind and yet earnest expostulations, drawing him before God to confess and seeke pardon.

Thus *Danids* heart, that is, his conscience, smote him, when he had cut off the lap of *Sauls* garment. Thus his heart also smote him after the numbring of the people, and he went in before the Lord, and said, *I have done exceeding foolishly, but doe away the sinnes*

1 Sam. 24.5.

1 Sam. 24.10.

fiue of thy seruant. And though the conscience (being too much put to it by the seruants of God in their folly) doe wax somewhat sharpe; yet still it keepeth this note of difference from the vnpurged conscience, that it drawes them vnto God. So a good conscience is both quiet, for it promiseth forgiuenesse; and withall wakefull, for it calls for dutey incessantly, and steppeth out against euery confessed euill, yea, against suspected ones too.

In the third place, the will of the sanctified man shewes it selfe to be holy, by two graces allo planted in it. First, it is carried vp to Godward: It longeth and thirsteth after the living God, so that it hindreth nothing in heauen nor in earth comparable vnto him. It doth imbrace him, and draw vnto him as vnto the chiese, and (in a maner) the only Good. The being, happiness, and felicity of God, is the thing that aboue all things, yea aboue his owne happiness he desireth; the fauour, loue, and Grace of God next to that, aboue all other things. Let him enjoy the light of Gods countenance, and let corne and wine goe which way they will, he is happy enough, in that God is happy, and is his Father. So *David* once, Whom haue I in heauen besides thee, and whom in earth with thee? And in another place, All my bones shal cry, Lord, who is like unto thee? Now he hath learned to place his felicitie in the living God. Now apprehending him as goodness it selfe, he unireth himselfe vnto him by a seruent act of his will, euen panting after him.

Secondly, his will becommeth very flexible to the will of God. It begins to bee made one with

Gods

3. In his will.

Psal. 73. 25.

Gods will, and to be (as it were) carried therein, like a starre, in its proper orbe; or euen as a man in the chariot, wherein he hath seated himselfe. His will begins to be euen swallowed vp in the will of God, and to be nothing but as God will haue it; which is the principall, and mest inconceuable happines which he findeth in this world. If it may appeare vnto him that God would haue such a thing done, he resolues to doe it; say profit, pleasure, and credit what they can to the contrary. Contrarily, if that he perceives the Lord of his life would not haue him to doe such a thing; his determination is, that he will not doe it, though he be solicited with all the allurements of delight, commoditie, and aduancement. In truth, this free and firme disposition of the will to doe the good, and auoid the euill, which God inioyneth him, for Gods sake; is the very heart and marrow of Regeneration; and therefore there is nothing which a Christian man more misseth, than the worke of his will this way, if it bee hindred; and nothing in himselfe which he doth enjoy more, whilst the motions of it are vninterrupted. An hearty and vnfained desire to please God in all things, is the characteristicall note (as I may terme it) of the sanctified. It is the most apparant, evident, sensible distinction betwixt him, and the falsely-seeming sanctified, the hypocrite: wherefore it is of much importance to finde his grace in ones selfe. And so are the superiour powers of the soule framed to the blessed image of God.

In the Inferior powers.

The inferiour powers must needs follow the temper

center of the superiour, and in them there resteth the Spirit of grace & glory, which adorneth them with the brightnesse of excellent graces. First, the thinking-power (or imagination) is raised vp to God, and the things of God. The Christian man findes, that as he is apt by nature to thinke of the King, or of his parents, or friends, or such like thing; so by vertue of his new nature, he is of himselfe moued to bee taking occasion (very many times) to entertaine thoughts of God, and alwayes thoughts tending to magnifie him within his soule. He is often stirring vp in his owne heart, motions tending to discouer vnto himselfe the beauty and sweetnesse of God, his wisdome, his power, his truth, his justice, and other attributes; and withall also the admirable and inconceiuable excellency of heaven, and the surpassing glory and felicity of another life. There is some familiarity and louing acquaintance betwixt God, and the Kingdome of God, and his imagination; and it is a great pleasure and content to him, to conuerse (as it were) with these things, in the cogitations of his mind, and to haue them dwell within him. Before, God was not in all his thoughts, as the Psalmist speaketh; but now contrary, as the Psalmist affirmeth of himselfe, his meditation of God is sweet: euery thing almost that he sees, serueth but to beget in hym new formes of apprehending Gods excellencie, which in truth shineth forth most brightly in all these his works.

A man that knows a rare secret and hidden treasure, cannot but euer and anon haue the cogita-

*The thinking
power.*

Psa. 10. 4.

tion of it, reviuing it self within him : and the Christian hauing the eie of his minde opened to know God, and to beleue in him, sees such rich treasures of wisdome and goodnesse in him ; that his minde must needs be entertaining him within, by the imagination of these things. Wherefore not in solitariness alone, but in company , the motions of his mind are aduanced towards heaven ; & other things serue but as ladders to raile his soule thitherward. He is often even in the middest of other busynesses, digesting in his mind the excellencies of God ; and thinking with himselfe, how good, how great, how wise is the Lord God, who hath done this, and this, and this ! how excellent is his Name thorow all the earth ! how happy is he in the highest heauens, where he hath founded the Throne of his glory ! yea, how blessed a Crowne hath hee laid vp for them that feare him, and how plentifull a reward is referued for them ! When he walketh abroad, and sees Gods works, and when he is employed in other occasions, he holdeth his inward comfortable conference with himselfe aboue his God, and often hath his soule prouoked to speake vnto God, and to take him into part of this diuine conference ; telling him, as it were with a reverent boldnes, and wife-like familiarity, how much good he knows by him, and how excellent hee must needs conceiue him to be by such and such workes of his. In one word, he mindeth not onely, not chiefly, the things that are below, as once he did ; but the things that are aboue, where Iesus Christ our Saviour sitteth at the right hand of glory. His meditation is of God and his

his Law and Kingdome, continually.

In like sort his memory is hallowed to the remembraunce of God, and the things that pertaine to God. He frequently mindeth himselfe of that all-seeing eye, which in all places attendeth him ; and though the Lord, as being a Spirit, be in a sort absent from his senses, yet by vertue of this sanctified memory, (which makes absent things present) hee offers him vnto his minde, as continually standing at his right hand : and beholdeth him in all places, (euuen then when he is remoued from all other company) as a narrow obseruer of his secret actions, and an eie-witnesse of ali his most inward and retired cogitations. He puts himselfe in minde still and still, saying, Lord, whither can I flie from thy presence ? The Lords eies behold me , his eie-lids ponder my paths : to him nothing is secrete, from him nothing can be concealed; thus (I say) he mindeth himselfe of the Lords being hard by him, and represents him often to his soule, as a witnesse and Judge of his whole life, yea, of his very heart and conscience. And this excellent vertue of remembraunce of God, doth stand betwixt him and the tentations to sinne, as it were strong barriers, that doe mightily restraine his forward flesh from committing it. For why, (saith he to himselfe) doth not the God of heauen see, and know, and understand? how then shall I doe this wickednesse, and sinne against him to his face ?

Further, his memorie serues his tyme also for the things of God. The commandements, threats, promises of the Word, the works of God, either of

mercy or iustice, the infinite and eternall reward of wel-doing, the intollerable and endlesse punishment of irrepentant sinning, and the like, are alwayes before his eyes, and he makes none end of minding himselfe of such diuine things, as may frame him to holines. There is a naturall power of memory consisting in the abilitie of retaining, and making repetition of things that one hath heard or seene. This ability, as following the temperature of the body, the sanctified man (perhaps) may want (and if nature haue not bestowed it vpon him, hee must want it; for Grace doth not adde a greater natural perfection to the powers of mans soule, but alone makes the perfections it hath, strait & right, and guideth them to Godward;) but that memory which God hath giuen him, hee can vs for the good of his soule to godly purposes, in all the sanctified performances of memory. Hee can retaine good things, according to that strength of retainement which nature affords him: but that that hee doth retaine, (and here indeed he shewes his memory to be sanctified) hee hath at hand for the benefit of his soule in due season: fruitfully recalling it, in the instant of temptation, in the very time of need, when it may availe him to resist sinful suggestions of Satan or the flesh, and to quicken him against his back-watdnes and vnwillingnes to duties commanded. So his memory becomes a principal instrument of order, both to his heart and to his life: for example; A godly man and an vnregenerate come both to one Sermon: it is made agaist filthines or covetousnes, or any vice, as it falleth out. The vnsanctified

Sainted man may (perhaps) be able to repeat ten times more (and more orderly) than the sanctified; (this is a fruit of Nature, not of Grace) but when some time is past, and that both shall bee tempted to couetousnes or filthines; all that, that the vnre-generate man could so readily repeat, is slipt quite out of his mind, (as a thing carelesly thrust into a corner, which a man cannot finde when he should vse it) so that he followes the sinne as much, as if he had never heard Sermon : but the godly man hath those reasons and prooesses of Scripture, which he was able to carry away, instantly in his mind, repelling such thoughts, and saying, *Hauie I not heard what a sin this is? Hauie I not beeene taught how it displeaseith God?* So by his holy remembrance, the Word of God is auailable to keepe him from sinning, or (at least) after, to raise him vp to the renewing of his repentance, And so you see the holiness of a Christian mans memory.

Thirdly, his affections are also sanctified, and set in good order by the vertues, which the holy Ghost infuseth into him. The principal affections are, loue and hatred, feare & confidence, ioy and sorrow. All these are enabled by the Spirit of God, with a new power of exercising themselues vpon God, & the things of God; and there are certain vertues which do rectifie each of them in their severall workings. First, for loue; the motions and inclinations thereof are ruled by (that King of vertues) charity, both towards God, and towards the Children of God.

A good mans heart is inclining it self stily to Godward: he finds in his soule that hee hath something

3 The affections.

within him bowing and bending his heart to God, and making him yerne and melt after him sometimes, and cleane and sticke vnto him, in an vnexpressible manner: yea, the sweetnes of that loue wherewith he findes himselfe loued of God, is still pulling him vnto God, euen then, when (perhaps) he finds the Lord somewhat displeased with him, and carrying himselfe towards him somewhat angrily; as a wife comes towards her husband, with a kinde of melting affection, submissiuely, but still louingly; when she perceiuteth that he is offended with her. In truth, the working of this affection, iec-
tified (as I laid aboue) by charitie, cannot be well enough set out in words; he findeth such a kind of clinging to God, and such a uniting of his heart to-
wards him that he had rather be deprived of all
that is deare to him in the world, than of him; and
his soule doth so settledly, stedfastly, solidly, irresistibly bend it selfe to be one with him, that this incli-
nation many times doth ouer-weigh and ouer-rule
all other inclinations in him; and sometimes he can-
not but euen break forth into words, professing so
much to himselfe, as *David*, I loue the Lord; and cal-
ling vpon others, saying, Loue ye the Lord; wishing
with all the wishes of his soule, that himselfe
and all others might more & more loue the Lord.

A sanctified heart standeth affected toward God,
euen as the Louer doth to the person he louereth;
and he hath (though not so passionate, because the
obje^t is spirituall, yet) as true and as perceivable
a working of his heart to God, as one Louer hath
to the other: and as to God, so he is likewise indued
with

with charitie to Gods people. The liking of his heart is to them aboue all other men: he findes his heart moued with good will to none, so much as to the Saints. If hee perceiue the beames of Gods image shining, that is to him as good, and better than twenty yeares acquaintance: yea, it surpasseth all names of blood and alliance; whom hee sees godly, him he prizeth aboue all other men. In his very thoughts and soule, these alone are accounted excellent, neither can he tell how to beare any earnest affection where he doth not see Grace. And this loue of goodnes and good men, is so natural to him, that it worketh within him, hee cannot tell how, he finds it must be so with him, he cannot do otherwise; yea, of such efficacie is the loue of the godly in him, that though they wrong him, yet he cannot but loue them, because he sees the likenes of God in them: yea, though they sinne and doe wickedly, yet so long as he hath any hope that they be Gods, and will returne againe, he cannot but loue them, his heart will bee towards them. So doth he know himselfe to be translated from death to life, because he loues the brethren.

In truth, this charity doth then shew its warmth, when almost the breath of Grace is choaked by vices of dimmers kind. Though some particular breach may cause a little iarring of affections betweene a godly man, and another whom he persuadeth himselfe to feare God also, yet he cannot but feele his heart to stand towards him euen in this iarre. Yea, let a Christian man beat the worst that cuer he can be, and gone as farre back from his growth in godlinessse

linesse as he can be gone, yet he doth not (as the hypocrite when hee falls off) fall on hating those that he sees to hold out impietie, but cuen then he liketh and loueth them, & none so much as them, vnlesse it may be in some particular iarde to some one: and so is his loue ru'ed. His hatred likewise is made a spirituall hatred; It is set on worke against sinne and sinfull men: It is as naturall with him to hate wickednes as poyson, and he cannot but hate it, and find his soule as it were rising and warring against it; and for those that loue sinne, he cannot but be out with them. In truth, this hatred of sinne doth cleare so vnto him, and doth so insinuatingly worke within him, that he cannot but hate himself (against that filthy self-loue which he finds in himselfe) when he perceiueth the working of sinne in himselfe. And as for wicked men, though he would neuer so faine, he cannot find in his heart to be ioined with them: he must be of *Davids* minde, & hate them that hate God; not meaning that he carrieth the habit of malice against them, but this his affection (of disliking and of separating from any thing) that he must needs finde stirring in himselfe towards a wicked man, in whom he sees not the image of God.

Now for his affection of feare, that is also rectified by the vertue of the feare of God: his soule is ouer-awed by a grace, making him that he dares not sin against God, as a childe doth not dare to offend his father; though hee know well that God will doe him no harme, yet hee cannot make himselfe bold against him; for why, hee feares him, and doth

doth apprehend the displeasing of him, to bee so great an euill, that he euen shrinkes at the conceit of it, and findes his heart (as it were) falling downe at the thought thereof. Therefore though no man could punish for such and such sins, yet he cannot aduenture vpon them, (though hee perceiveth something within him prouoking him, that is, his flesh) because hee knowes not how to answer it to God, whom he counts it inaduiseable to bee bold to make his enemy. Yea, and this his fearing of God doth sometimes worke so mightily in him, that it makes him fearelesse of those dangers which else would make him tremble; because he apprehends them as matters of nothing in comparison of the displeasure of God, which aboue all things hee feareth.

Indeed, if God doe please to reueale himselfe any whit terribly, or to stirre vp the conscience; the unsanctified man trembles much at Gods presence, hee cannot keepe this passion of feare from working, when there is present an obiect fit to move it, but take away this, and he ceaseth to feare: onely the good man hath the feare of God so habituated in him, that though he find not a shaking of his ioynts at all times, yet his very heart shaketh and trembleth to thinke of offending him, and so he cannot be induced to doe it: or if he haue, this feare of his will give him no peace, till he haue attained reconciliation: So that it is a feare mixed with loue, making one carefull not to offend, and to seeke attonement: not an astonishing feare ioyned with hatred, making a man to runne desperately

rately from God when he hath sinned, and nothing else but cry out against himselfe , and his owne miserie.

Now for confidence, here the Christian finds himselfe confirmed with strength from aboue, to rest his hart vpon God in Christ, for the obtaining of all good things, and escaping of all euill. His soule hangs to Godward, Gods truth and Gods power are lean'd vnto, (when any thing assailes his hopes) as the very pillars and foundations thereof: and if he haue no friend nor meanes to trust in, yet he gives not ouer hope; but, as *David*, can comfort himselfe in God, because his heart was fixed vpon him. And though this his confidence wants not its imperfections, yet hee perceiueth himselfe to haue gotten a new strength by it, which hee was never acquainted with before; establishing and confirming him in and against all those shewes of euill, that are ready to offer themselues vnto his minded. In like manner his ioyes are taken vp with God, and things heauenly many times; O how much good it doth him, to consider how glorious the Lord his God is in himselfe, and how gracious vnto him: and what an vnutterable and heart-rauishing pleasure it is to him sometimes to meditate of his full enioying of God hereafter ? These things comming to his mind, doe euен sweetly inlarge his heart, & make his soule to open it selfe to take contentment in them, sometimes eu'en as sensibly as in the things that are here below, and oftentimes more. The vertue of ioy of the holy Ghost doth rule his naturall passion

passion of ioy , and causeth it to bee prouoked by things that are not subministred vnto his fancie by his senses ; but to his vnderstanding by his faith. Gods promises are sweet to him, the kingdome of heauen hath a comfortable relish in his soule, and he findes a life indeed , in knowing that this life is hid with Christ.

Lastly,his sorowes are ordinated, by the vertue of godly sorrow, so that sometimes his griefes doe euен runne towards things spiritually euill. Alwayes he maintaineth in himselfe, a being displeased against sinne, but oftentimes it doth euен sting his soule to consider how hee hath offended his God. And though he doe know himself, out of the danger of damnation ; yet the louing kindnesse of God breakes his heart, and he can then with a still and quiet mourning, sigh and mourne, and weepe for sinne,when he is farre enough from hauing any feare of damnation : and though his griefes this way bee not euery day alike in quantitie nor in sensiblenesse ; yet vsually no day passeth him, wherein hee doth not seeke to draw his heart to a relenting remorse for his sinnes. Though his offences bee either vnowne to the world , or such as the world (if it doth know) makes no reckoning of : yet his heart is touched with them, it often doth euен ake and is troubled , when hee remembers his past or present transgressions : Yea, and hee neuer remembers them , but hee would faine haue it ake. Euen as nature hath framed him so , that hee cannot but grieue at naturall inconueniences if they befall him : (for

the passions are not simply at the command of the will in their working, but alone in regard of the measure) so Grace doth in such sort rule his heart, that spirituall inconueniences, and chiefly sinnes, cannot but be troublesome to him. It is a voluntary sorrow that he hath for sinne; a sorrow not forced vpon him by crosses alone, but sought by him when he hath no crosse to grieue for, oftentimes: yea, he grieueth for this, that he cannot be better than he is; and it is a trouble and anguish to his soule, that he findes in himself no stronger and better growth in godlinesse.

And thus (my brethren) is a Regenerate mans heart adorned in all the powers of it; understanding, will, conscience, the principall; and imagination, memory, and affections the inferiour. Not so perfectly I confess, that the contrary vices doe not often shew themselves, interrupting the working of these vertues, and obscuring and darkning their lustre: but so, as that still the Sunne of holinesse doth breake through the mists of vices, when they be at the thickest, and shine out againe, in spight of such indarkening of them.

In an unsanctified man, these graces are not to be found at al, he doth not perceiue the working of them; he sees not their weaknesse, he desireth not their confirmation: but the childe of God findeth them in himselfe, and often againe findeth the quite contrary; he perceiuthe them sometimes to bee stronger, sometimes weaker, and he is truly disquieted with the vices that are opposite to these vertues, as with diseases of body, and with the infirmitie

tie of these graces, as with weaknesse of his legs and armes, when he should employ himselfe in any worke of busines. His knowledge of God is obscured with ignorance, and often assailed with obiections, his faith in God & in his Word hath its faintings, his conscience feeleth some prickes of guiltiness, his will is not without its rebellious motions, his thoughts are dull to God oftentimes, and his memory is turned to other things with the neglecting of God; his loue is cold, his feare changed into a kind of stupiditie; his confidence is shaken, his ioyes weakened, & to his seeming, little lesse than dead; and his griefes are even stopped, & the stremme of his teares dried vp, or diuerted: but alacke, he finds this so to be, and is vexed at it: hee perceiuereth it, and disceerneth it with paine and dislike, & he can tell well that sometimes it hath been otherwile with him, and why is he thus now? why is hee so altered from himselfe? Indeed he hath these Graces neuer so plentifully, but that he sees defautes, and knowes there shoulde, and desires there might bee more: but yet when Grace is a little weakened over that it was, hee findeth it before long, and seekes to restore it againe to its former, and a stronger strength.

CHAP. VII.

All to examine themselves whether they be

regenerate yes or no.

And so (brethren) haue I done mine endeour
to expaline this most necessary doctrine of

O 3,

Regenera-

Vies.
1. To all, that
they inquire into
themselves,
whether they bee
regenerate, yea,
or no.

Regeneration; without which our Sauiour, little
lesse than sweares, that no man can be saued. Give
me leauue now (I pray you) to apply the point a little
closer to your consciences, without which the
Word wil want much of its efficacy to your good.
And in this application I would addresse my
speech, first, to all indifferently Regenerate or not;
then to the vnregenerate; & lastly to the Regene-
rate specially, according to their different estates.
Brethren, you heare, and I am perswaded you doe
believe that, that our Sauiour speakes; Verily, ve-
rily, ynlesse a man be borne againe, he cannot see
the Kingdome of God. Bee you therefore perswad-
ed all of you to descend into your owne soules,
and wel to prosecute the examination of your own
estates; whether you bee as yet regenerated yea or
no. Tell me (I say) in the Name of God, whosoeuer
thou beest that standest here before the Lord; art
thou regenerated yea or no? It is very necessary to
know, at leastwise whether it be, possible for vs to
be saued, or not. Seeing of this life we haue no fur-
ther assurance, than for the present moment, and
that we know all, it must shortly haue an end; can
it be any other than very madnes, to remaine yn-
certainte whether there be a possibilitie of our chan-
ging for a better; when change we must of necessi-
ty, either for a better or worse? It pleaseþ vs not to
hang in yncertainties about the things of this
world, which are but for the twinkling of an eie; wil
we make our selues so foolish as to be content, a-
lone not to know, what ill may besall vs hereafter?
An impossibility of entring into heauen, caries with

it a certainty of falling into hell: he that cannot enter into the former, cannot but be cast into the latter.

Wherfore againe and againe I exhort you, seeing it is impossible to be saved without Regeneration; know you of your owne estate so much, whether you be regenerated yea or no. And (my brethren) take heed of satisfying your selues here, in a matter of so much importance, with wandring conceits, and vacertaintie probabilities: let it not suffice you to thinke you are bothe again: rest not seeking, till yee haue concluded vpon the matter vndoubtedly one way or other, and can say without all question, Either I am regenerated, or I am not. In very truth, the vnwillingnes to enter into this inquisition, giveth occasion of vehement suspition that one is not regenerated. It is a sore presumption, that a man bath not that Grace, whereof he is not willing with any seriousnes & diligence to examine himselfe, if hee haue it yea or no. And let that man, that is willing to put off this matter slightly, and to please himselfe in idle imaginacions, saying, I hope I haue bin regenerated; though he haue neuer bestowed paines to inquire into the grounds of this hope: let that man (I say) bee euuen almost assured, that he is not as yet regenerated.

A sound and well-grounded Scholler feares not to be examined in grounds of learning, a sufficient Worke-man in any Trade, is neuer vnwilling to come into tryall and question about his skill: onely bunglers, onyl dunces abhor from all search & tryal of their sufficiencies. A secret guiltines of wants causeth an vnwillingnes of being hard pressed to shew

shew what one hath; doubtlesse it is so in the matters of the soule also. The Regenerate is willing to search out his estate, because the goodness thereof doth more cleerely appeare; by how much it is more often searched, but hee that cannot away to stand asking and demanding of himselfe, and call for infallible proofes of his being regenerate, is therefore alone vnwilling to put himselfe to the trouble of prouing it, because he is destitute of sufficient proofes. I say therefore vnto thee, thou must follow this inquirie close: thou must not beleue euery thought of thine heart: thou must have good assurance, and good grounds of good assurance, afore thou be bold to call thy self a regenerate man.

The heart of men (brethren) is a very Sea of guile: Euery son of *Adam* hath a maruellous selfe-deceiuing spirit. Selfe-loue, I say, selfe-love, and a desire of all good to our selues, makes vs too too credulous of our own condition for the most part: because nature worketh in vs a desire of being happy, we are all too too willing to beleue that wee haue those things, (I meane it of spirituall things) without which we cannot be happy. In truth for things temporal, because our senses (strong confuters) do refell all conceits of having that, which indeed we haue not, we are not here so apt to beguile our owne selues: but because in things spirituall, our understanding (without sense most times) must iudge of the truth or falsehood of our opinions; it comes to passe that we are very ready to be deceiued with ouer-louing opinions of our selues. Where almost shall we find a man (not extremely and

and notoriously wicked in all manner of shamefull abominations) which will not say, that hee hopes he is Gods childe ? and to bee Gods childe, and to be regenerate, are almost one and the same thing, they differ alone in some respects. Let our readinesse to brag of being better than in truth wee bee, (a certainte siuit of the blindnesse of our minds in the matters of God) let this readinesse, I say, to bee ouer-well conceited of our selues, make vs afraid to rest vpon any ouer-hasty answer to this question, whether wee bee regenerate yea or no. Before thou doe rest in the answer thou hast to make to this question, looke well to the grounds of thine answer, and see that thine answer be made out of knowledge and judgement ; not out of the folly and blindnesse of selfe-loue.

Verily (brethren) I would haue you make a true answer this way, and neither deny the worke that God hath wrought in you ; nor yet bragge of a conceit of that worke which neuer was : but yet let me freely confesse thus much, that I had much rather haue you feare without a cause, than hope without a cause. I would thou shouldest answer truly of thine estate ; but I had rather thou shouldest erre in thinking thy selfe not regenerated, when thou art ; than on the other hand in deeming thy selfe regenerated when thou art not : for indeed, the former, though it bee a troublesome error, yet is nothing dangerous ; the latter though pleasing enough, is extremely perillous. Dangerlesse feare, is better than fearlesse danger. If a man condemned to die, and leading to ex-

ecution, thinke that hee hath a pardon and hath none ; hee may goe pleasantly to the gallowes out of this fancy ; but he will scarce come from it pleasantly : but if he that hath a pardon, thinke hee haue none ; his heart is heauy in going, but hee feeles himselfe lighted quickly, when at the instant the pardon is produced to sauе his life. Iust so it is, in this case : If any amongst you be strongly conceited that hee is Gods Child, and is not, hee goes towards death with fewer feares, and is not much troubled at the remembrance of his last houre : but in that houre and after that, O then how terrible are his terrors made by seeing himselfe disappointed ! Shall a man, thinke you, haue any refreshing in hell, from the remembrance of his former conceits, whereby hee did account himselfe the Child of God, which now all too late he findeth quite contrary ? On the other side, if the Child of God remaine searefull of his estate, and cannot tell what to affirme of himselfe, but rather conceiueth he is not Gods Child than otherwise ; I confess hee hath many needlessse feares, many causelesse disquietments, and a life far more vncomfortable than he need to haue : but when after death he shall be received into the inheritance of Gods Children, then his former feares shall no whit impeach his present glory, he is safe and happy for al his feare. Much rather therefore would I so speake, that you might be searefull without cause than hopefull : for I wish your present disquietment without your future perill, rather than your present case with your future destruc-
tion.

on. This is the cause that I dwel so much vpon this point, that I vrge it so hard, and striue to set it so neere vnto thy soule, aduising thee, to aske thy selfe once, Am I regenerate ? and not to beleue thy selfe at first, (because thou mayest perhaps quickly say, I hope I am) but to demand the second time and say, Yea, but doe I not deceiue my selfe ? am I so indeed ? and is not my conceit of my selfe groundlesse ? and yet not to rest in the second answer ; but to goe about againe, and to inquire often and often, saying to thy selfe, What am I ; a Childe of God or not ? begotten againe or not ? where bee the reasons of my taking my selfe for his Childe ? what due proofes can I bring that I am regenerate? what arguments soundly grounded, and gathered from the Word of God can I produce, to demonstrate to my soule that I am translated from death to life ? It is good to bee suspicuous of the well knowne partiality of our owne hearts ; it is good to bee iealous of our too too palpable guilefulness in this case : and so shal a thing well done, be more than twice done: and a sound and thorow search, breed a sound and infallible assurance.

Let me then vndertake the examination for euery of your soules at this time ; and know, that the Minister standing in Christs roome, must make bold with your consciences, and must speake vnto you with authority, because hee speaketh with commission. Say then, Thou man or woman, of what age, place, ranke, condition souuer, Doest thou thinke it possible for thee

to bee saued, when thou dyest ? and to passe into Gods Kingdome, when thou passest out of this world ? Tell mee what thou thinkest of this matter. If thou answer, that thou hast never greatly troubled thine head with these thoughts ; but taking thy saluation for granted, hast busied thy mind about other matters : Then doe I condemne thee of monstrosity and blindness, and assure thee, that howsoeuer it got with other men, yet thou (as yet) art in no case to come to heauen. But if thine answere bee, that thou hopest thou both maist and shalt be saued : Then I demand againe, Hast not thou heard the words of our Sauiour ? Is hee not peremptory and plaine, with great earnestnesse affirmyng, that vntesse thou beest borne againe, thou canst not see Gods Kingdome ? wilt thou impute falsehood to his speeches, yea or no ? If no, then tell me, thou that hopest to be saued, art thou regenerate, yea or no ? Here lies the maine matter now ; vpon thine answer to this question all thine hopes must depend, and therefore answer deliberately and truly, Art thou regenerate, or art thou not ? Like enough, to this thou maist say thou art.

But I reply vpon thee, that it is not enough to say so : What will it availe to say thou hast riches, and hast them not ? to say thou art in health, and art deadly sicke ? to say thou hast a pardon of thy felonie, and hast none ? Or to say thou hast beeene borne againe, and hast not ? Wherefore I call thee againe to thine answer, to see if thou wilt stand to it ? Art thou indeed regenerate, or

is

is it alone thy conceit without substance ? Art thou assured of it, or doest thou alone go by ghes-
ses and coniectures ? If thou rest vpon poore and
thin hopes, may I not be bold to charge thee with
extreme folly ? I am sure thou wouldest call him
foole, that should content himselfe with such sim-
ple evidences in the matter of his lands or liuing,
or his temporall estate : how much more doest
thou deserue the same name, that dalliest with thy
selfe so fondly in matters, whereupon thy eternall
estate dependeth ? But if thine hopes be wel groun-
ded, shew vs the grounds of them, and bring them
forth now in so due an houre, before God and
thine owne conscience. Where is thine holiness ?
Where is the image of God wrought in thee ?
Shew how the Spirit, and the Word of God
haue wrought together to change thee into a new
man ? When diddest thou see and feele (I doe not
say, hell open before thee, ready to receive thee ;
for that *Iudas* saw and felt, and yet was never rege-
nerated) but the filthinesse of thy nature, thine
abominablenessse, sinfulnessse and wickednesse ?
What seruent & strong desires hast thou sound of
being renewed & sanctified by the Spirit of God ?

Where be thy cries, thy groanes, thy teares, beg-
ging reconciliation at Gods hand, and earnestly
seeking vnto him to reforme thy lewd nature ?
Where is the firme purpose of thy soule out of the
apprehension of his Grace, to please him in all
things ? Where is thy godly conuersation, thy de-
parting from all wickednes, & exercising thy selfe
constantly in that that is good ? What combais

hast thou made with sinne and Satan, and with the vnsanctified World? Where is thy growth and proceeding in all godlinesse? Shew mee the vertues of the inward man formerly declared. Shew mee thy loue and feare of God; shew mee thine hatred of sinne, and sorrow for it: shew mee thy mindesfulness of God, thy thinking of him, thy beleeving and rejoycing in him, and in his Word. Are these things to be found in thee? Canst thou approue before the liuing God and thine owne soule, that these matters are in thee? then stand to thine answer, then confirme thy selfe in thy perswasion, and be thou more and more assured, that the Spirit and Word of God haue begotten thee againe indeed: but if these things bee absent from thee, or if thou please thy selfe in certayne shadewes and resemblances, and conceits of them; I say vnto thee, Thy conceits are vaine, thine answer false, and thou art so much the further off from being the Childe of God, by how much thou doest more peremptorily boast of thy being such.

Brethren, what should I say more? you see the necessity of this searching into your selues: I haue endeououred to goe before you in it; continue you now constantly, and never give your selues any rest, till by looking narrowly into your hearts, you haue attained a true and sure knowledge of your estates, and be able to say and shew that you are regenerated, yea or no.

CHAP. VIII.

*Containing an use of terror to them that are
unregenerate.*

¶ And in the second place, let me turne my speech to all them (which are without doubt the greater number) that if they will answere truly, must answer negatiuely to this question; and must confess, if they will not lie, that in very deed they are not regenerate. To which kinde of men I haue two things to speake; the one to shew them their wretchednes out of Christ's own words; the other to beseech them, that they would bee carefull & willing to come out of it. Come hither, all yee vnregenerate men, and see your hard condition: you know you must not liue in this world alwayes: you see so many die before you, that you cannot but see, (though you refuse to consider of it) that death must seaze vpon your persons also afore long. And you haue bin wont to flatter your selues with hopes of being sauued when you die. But now I pronounce against you, that all these your hopes are lying hopes; and like a broken Reed, will but run into your armes if you rest vpon them. Either our Lord Iesus Christ did egregiously falsifie, when he did so vehemently assure *Nicodemus*, that a man cannot see the Kingdome of God vntesse he be borne againe: or else you haue most egregiously deluded your owne soules with vanitie and lies; when (being vnregenerate) you haue

² To be unre-
generate.

¹. Terror, be-
cause of their
hard estate.

haue beeene bold to make your selues beleue, that you should be saued.

Now for our Sauiour, we are sure hee affirmeth nothing but what hee knoweth ; his words bee all pure words, tried in the furnace seuen times ; he that is the Authour of saluation, can welle-nough tell to whom he will grant it ; you therefore, euen all you that haue maintained contrary hopes in your selues, haue lyed to your selues, haue trusted in vanity, haue beeene beguiled by sin and Satan, haue flattered your selues foolishly, and shall surely bee disappointed of your goodly hopes, vnlesse you take a better course than heretofore. I say vnto thee that art vnregenerate ; Though thou liuest an honest and ciuill life ; though thou carriest thy selfe iustly and truly towards thy neighbours in thy dealings ; though thou giue much almes to the poore ; though thou coine to Church and heare the Word, and receiuie the Sacraments ; though thou hast beeene baptizied, and professest to beleue in Christ ; though thou reade the Scriptures, and pray with thy family ; yea, though thou haue some fits of sorrow for some sinnes ; yea, though thou confessest and leauest many sins, and seemest to take much pleasure in the company of good men, and beeest forward to the externall exercises of Religion and pietie ; though thou doest all these things, (as all these things may be done) and yet beeest not regenate, thou canst not for all that haue any admittance into the Kingdome of God. How miserable therefore is thy condition, that losest

losest all thy paines and cost that thou bestowest
in some good things, and canst not be saued by all
that thou doest?

Doubtlesse euен so stands it with all your soules
that are vnregenerate, your best workes are but
gilded sinnes; and that that seemeth in you faire
and louely to your selues, and to your neighbours,
to God, that searcheth the heart, and iudgeth of
all things by the heart, appeareth exceeding loth-
some and abominable. Acknowledge thy wret-
chednesse therefore, thou that art not regenerate :
for to speake all in one word, Doe what thou canst
so long as thou remainest in this estate, there is an
vter impossibilitie of thy comming to heauen.

But you may (perhaps) say vnto me ; Who bee
the men, whom I dare charge to be vnregenerate,
and in that name batte vp the Kingdome of God
against them ? I answer, Too too great a multi-
tude, and more by farre than we doe desire : euен
ali those that boast of their owne vertues, and will
needs make themselues beleue, that they loue
God aboue all, and with all their hearts, and their
neighbour as themselues : that is, in a word, That
they doe more than euer any of all the Prophets &
Apostles, or any besides Christ (in the present
World) since the first sinne of *Adam*. All these that
 finde in themselues so great store of the loue and
feare of God, as that they conceiue, that they loue
him with all their heares, and feare him with all
their hearts, and trust in him with all their hearts,
and repent every day, and beleue in Christ as well
as the best, and haue done euer since they can re-
member;



member ; these full men ; these rich persons, these that haue soules so perfectly replenished with all graces, that they finde no want of Faith, or of Repentance, or of Humilitie, or of the Spirit of prayer, or of the Love of God, or almost any thing. These that haue no faults in themselves ; they were never proud in all their liues ; they know as much as any of them all can tell them ; and they haue not brought vp so many children, they row, but that they can tell how to be saued ; that never wronged any in all their liues ; and that hope in God they shall be saued for their good liues and good meanings : All these ignorant & simple ones, who brag of what they never vnderstood, and therefore only boast of much, because wanting knowledge totally, they cannot know their owne wants : These (I say) be men that are dead in sins & trespasses, these are persons wholly vnregenerate, whose sins are bound fast vpon their soules, and themselves in danger to be quite shut out of the Kingdome of heauen.

Wherfore if any amongst you be so foolish and ignorant, and out of ignorance so well-conceited of himselfe, let him not pretend to be regenerate. In vaine he claimeth Gods Kingdome, if he be not changed and become another man. Yea, all those, that though they haue more knowledge than to brag thus, yet never felt themselves to haue bin the children of wrath, nor were ever pained with the apprehension of their owne sinfullnesse. These also I affirme to be vnregenerate, and that so remaining, they cannot be saued. Yea, all that allow wicked thoughts in their hearts, and never take care to see, and

and lament the euill conceits of their inward man ; but rather serue sinne in the lusts of it, and please themselves in thinking of that, which for feare or shame they doe not dare to accomplish ; those also haue no part in Gods Kingdome, as the case goes with them hitherto. Yea, all that make no conscience of small sinnes, which the world doth not take notice of ; but passe ouer such trespasses, without making any matter of them, or troubling themselves to bewaile them ; these haue cause to feare, that heauen is fast locked vpon them. Yea, all that allow themselves for gaine, profit, or pleasure sake, in any one sinfull action, secret or open ; excusing, and shifting, & turning themselves into all shapes, to make themselves not to know it to be sinfull, and labouring not to be moued with the exhortations of the word, and cheeke of their owne consciences : but holding still their resolution, that that thing they must needs doe, they cannot chuse but doe ; though their consciences would willingly cheeke them for the same, were they not by them put to silence. All these are to number themselves among the vnregenerate : and such as (if God be, as he is, most perfectly iust) cannot be saved, whilst they abide such. But most of all, those that live in open grosse sinnes, and yet flatter themselves with hopes of doing well enough, because others live as bad as they ; and because they doubt not to ouer-intreat God, with the repentance of the last houre : these are farthest off from regeneration, and remaine in a dangerous and damnable estate ; so that I doubt not to proclaimme vnto them in the name of God,

that (so continuing) Christ shall profit them nothing; Christ shall never bring them to heauen.

Now therefore, if any of you that heare me, doe perceiue your selues to be such; I pray you lay aside all your conceits of going to heauen: I pray you surcease to feed your selues with vanity and winde; and to make your selues secure, by making false promises to your soules of that they shall never attaine. Know thou whosocuer, that art an ignorant boaster of thine owne godnesse, or a man senselesse of thine owne badnesse; that giuest way to the euill thoughts of thine owne heart; and must bee dispensed withall in some one darling sinne, which faine (against the truth beginning to shew it selfe to thee) thou wouldest not have so bee counted a sinne: know thou whosocuer, that art a worker of iniquities, and puttest off repentance till the time of sicknesse; that thou hast no part nor portion in this inheritance: that thou art the old man, leauened with old leauen, and not renewed nor purged; and therefore that it cannot possibly befall thee, to see Gods Kingdome, if Christ be true, and God iust, so long as thou abidest vngodly. What should one doe, to make dead men feele their death, and the childe of destruction perceiue themselues to bee such? If we could speake plainer to you, we would (brethren:) for why, wee know that at this very point, your whole happiness must begin. The vngenerate can never become regenerate, till hee first perceiue himselfe vngenerate. A childe of Satan can never be made the childe of God, till hee feele himselfe the child of Satan. Our spirituall felicitie

crie begins in the sensē of our spirituall misery; and therefore wee take all this paines to make you see your wretchednesse, because it is vpon none other conditions auoidable.

Open thine eyes therefore and see ; open thine heart, and feele thine vnregeneracie, thy being in the state of death, thine horrible sinfullnesse, and thy being (as I haue often said, and cannot too often say) no better than the very sonne and daughter of the Prince of Darknesse. Will you not see ? Will you not feele ? Will you hood-winke your selues ? Will you harden your hearts ? Will yee suffer the deuil to turne you from heeding your owne estate, will at last it be past recouerie ? I pray you doe not so, be not so great enemies to your owne soules, I intreat you. But what should I goe forward with more words to you ? I will turne my speech to God for you : And, O thou Author of life and light, be pleased now to remember the end of thine owne ordinances, and make them fruitfull for the purposes by thy selfe appointed. O, open the eyes of some one of these blinde men ; enlighten the soules of some one of them, at least with so much light, that they may perceiue themselues hitherto to haue bin void of light : put into them, at least, that first motion of life, that they may feele themselues hitherto to haue beeene but dead men, and void of life : O let not thy Word returne empty, but make it effectuall to all, to which thou sendest it.

CHAP. IX.

Containing an exhortation to seeke Regeneration.

2. Exhortation,
that they seeke to
come out of this
hard estate.



And now (brethren) in the next place, if there bee amongst you any, whose soule the Lord may haue awakened to seele their vnregeneracie; to them let vs further adde a wold of exhortation. It were (in truth) a poore comfort to know ones wound, if therewere not a plaister deliuering withall to heale those wounds. But we come to intreat you to be made the Children of God, and to be begotten againe: and withal, we come to assure you, that you may be such, if you doe not reie& the present offer of Grace. I pray you therefore let these words sinke into your minds, and be you willing & desirous to be the Children of our heauenly Father. I hope (brethren) the request will not seeme to you vnreasonable, nor the motion light, and nor worth hearkning to; when the God of heauen sues vnto you, that be his enemies, to be changed & become his adopted sonnes. Sure I am that if a Gentleman shoulde, with the same good meaning, make the same offer to a poore miserable begger, either he would greedily accept the motion, or else all that knew him, would esteeme him mad. How much worse than mad art thou then, which wilt reie& the Lords own motion, offering to become thy Father, and intreating thee to be willing to be made his Childe by adoption?

You

You may (perhaps) say vnto mee, that you doe already wch and desire so to bee with all your hearts, but that all the difficultie lies in being made such as you desire to be. And I answer, that if you doe in deed and in truth long and desire to be regenerate, with a settled and firme desire, and stable and confirmed wishing of your harts, that then the greatest impediment is remoued, and the greatest difficultie ouercome, and your Regeneration is now in a faire forwardnesse, yea verily, it is already begun; and doe you but cherish these motions, and it shall be perfected.

You may (perhaps) make another obiection, and say, that it is not in your power to regenerate your selues; and therefore it is an idle attempt of me, to perswade you to become such as you cannot make your selues to be: for the Spirit of God must regenerate, and who can command that to come vpon him? To which I answer, that indeed a man cannot possibly regenerate himselfe, this is Gods act, not his, he is a meere patient in it; But yet I say moreover, that the doctrine of the Gospell is the ministratiōn of the Spirit; and where that is preached, as now it is preached amongst you, there the holy Ghost comes to regenerate; there he comes with his inlyuing vertue; there hee is present with his quickning power: and he that will not resist the motions and exhortations that the Word and Spirit of God doeraise vp within him, shall surely be visited from on high, and shall haue the Spirit of God descending vpon him, to make him a new creature. Yea, further I say to such an one; that

God

God hath appoynted certaine things to bee done by men, which they that will not refuse to doe, may doe, and those that shall doe, shall be regenerated. For there is a coynone worke of illumination, so making way for Regeneration, that it puts a power into man of doing that, which when hee shall doe, the Spirit of God will mightily worke within him to his quickning and purging.

All you therefore that finde your selues as yet not to be regenerate, but yet faine would be, (for to others it is in vaine to speake, they be not yet so farre inflightned as to be capable of Regeneration) but all you, hearken and understand what it is that you must doe, that you may be regenerate; and by doing which, you shall not faile of receiuing this wonderfull blessing of a new life, to bee created in you: onely yet with one prouiso, that you doe not dampe the present motions of the Word and Spirit of God, with procrastinations and delaies, with putting off, and deferring till another time. Nay, you must accept of the offers of Grace, whilst it is called to day; and know, that nothing doth more harden your hearts, and chase away the Spirit of God from them, than that foolish and slothfull shifting off his persuasions, with a purpose of setting about the worke hereafter, but not yet. Thou must take Gods time, and not bid him tarry thy time: It is no reason the King should wait vpon the trayter, till he were at leasure to receive a pardon. If thou wilt not haue while, when the Lord sees it fit to make thee a sweet promise of Grace; remember the terrible threatening of Wisdome,

Tou

You shall seeke me, and not finde me, because I stretched out mine hands, and you would not heare me. O then venture not to put off God till hereafter. Who can tell whether euer he will come so neare thee againe, if at this time thine entertainment of him be no better, than to shut vp the doores of thine heart, and tell him, The roomees are otherwise filled, there is no place for him as yet?

But now I say, with prouiso^r, that you will now begin, without further deferring; I will shew you the way of life, and tell you that, which if you will be pleased to do, (and it shall be no such hard matter nor impossible, but that your owne soules shall confess) there is nothing to hinder you from doing it, but your owne vnwillingnesse, or carelessness, or both) if, I say, you wil be pleased to do, I testifie vnto you in the Name of the Lord, that you shall be regenerated; and that from the time you begin to doe them, you begin to be regenerated.

Now these things are in number three, (as I said before) neither impossible for you to doe, nor yet difficult, there lacks but a willing minde, and they bee easily done) only understand of them, that you must not satisfie your selues with having done them once, but must do them continually; because they are meanes of increasing holiness as well as attaining it. The first is, so to nourish your apprehension of your owne miserie in not being regenerated, and your earnest desire of being regenerated, for the escaping of this miserie, that it may breake forth into requests and petitions

*Whereof the
meanes are three.*

*1. To desire and
pray for the Spi-
rit of Regenera-
tion.*

titions vnto God, for his Spirit of Regeneration. Goe thou and muse thus with thy selfe : Alas, I see most evidently, that as yet I am but a sonne of old *Adam*; there is no thorough change of mine heart, nor of my life, from sinne to holinesse; I am as I was borne, and haue not been altered by a new birth: and therefore I am in no possibilitie of being sauued. This night, if God shoulde (as how know I, but hee may this night?) take away my soule from me, O I perish: for out of heauen, the blessed Sauiour of mankind hath excluded me; for thither hee tels vs evidently, that none must enter that are not borne againe ; and O miserable man I, that am not yet capable of eternall life, and that stand in such termes with God to this day, that he cannot both keepe his owne truth, and saue my soule !

What shall I doe ? what course shall I take ? O could I once obtaine Regeneration, then I were safe, then I were sure ; then if death should come immediatly, I need not feare it ; then were the gates of heaven opened vnto mee, and then I both might , and shoulde enter in thereto. O that I were regenerate ! O that I were borne againe ! O that I were a new creature ! O that once the image of Christ Iesus were imprinted vpon me ! All the goods and honours of this world, would not so much aduantage me as holiness, if I could attaine it. But what doe I stand wishing ? I haue beeene told that the Spirit of God is he who regenerateth his people. Wherefore I will beg at his hand, that mighty and sauing worke of his Spirit, and

and boldly I may doe it : for Christ Iesushath promised to all that thirst, that if they come, he will make them drinke of the waters of life. Yea, hee hath told me, that if we men who are euill, can yet giue naturall good things to our children that aske them ; God will much more giue his Spirit to them that aske it. For his promise is, to powre waters vpon the drie ground, and floods vpon the thirstie ground, & to powre out of his Spirit vpon all flesh. Well I am assured, the Word of God is true, and these promises shall be performed to e-
very one that asketh, that he may receive : for the Lord is rich in Grace, and gives to all that aske, and hits no man in the teeth. And therefore I will take courage to call vpon him, for that most desireable gift of God, euen the Spirit of Regeneration.

Thus hauing enkindled thy desires, bow thou the knees of thy body , and of thy soule too, vnto the King of heauen; and powre out thy requests in the most submissie and earnest manner thou canst, saying either in these words, or to this purpose : O Lord, I am a lost sheepe, I am a childe of wrath by nature, I am most miserable, most sinfull, and I see that in me there dwelleth no good thing , and if I be not renewed, I must perish; I beseech thee haue mercy vpon me, that I perish not. Send thy blessed Spirit into mine heart to regenerate me ; for so is thy promise plainly made in thy Word. Thou knowest that I cannot make my selfe new ; O let thy Spirit come vpon mee, and make me to haue a new heart, and a new Spirit. Lord Iesus Christ, send thy Spirit into mee, which may restore mee

May 33. 1.

John 4.

from this death of sin (which now at last thou hast made me to feele) ynto the life of holinesse. Thou toldest the woman of Samaria, that if shee would aske of thee, thou wouldest giue her the water of life. Now, Lord, I come and ask of thee that water, that living, that precious water of the holy Spirit: O giue it vnto me, that I may never thirst, but that it may spring forth in my belly, and become a Riuier of water. O Lord, I beg not money, I beg not honour, I beg not health, I beg not naturall wisdome; but I beg that, which I haue more need to receiue, and shall haue more benefit by receiuing; and which thou hast more promised to giue, and shalt haue more honour by giuing, than by any such temporarie or externall thing. O giue mee therefore thy holy Spirit to regenerate mee, and make mee to feele by experience the truth of thy gracious promises.

My brethren, I haue put these prayers into your mouthes; learne you to powre them forth, before the Throne of Grace in secret; forget not in some such manner of words to crie for this best of all gifts, and beg earnestly: and if thou canst not amplifie, yet multiply; if thou canst not vse varietie of words, yet repeat the same request often, and againe and againe; if thine inuention serue not to say more, let thy desire force thee to dwell vpon this twentie times, and rather than faile, twice twentie times. O Lord, giue vnto me (a miserable sinner) thy Spirit of Life and Grace to regenerate me; for so hast thou promised to them that aske; and I aske, Lord, and resolute to continue asking. I certifie

certifie you all from God, and by the authoritie
of Christ Iesus committed to his Ministers, doe ve-
rily assure you, that he who so seeketh Regenerati-
on, shall as certainly be regenerate, as God is true
of his Word: and that is more certaine than the
Sunnes shiing in the heauens, and the earths
keeping his owne place.

I know that Satan will step forth to hinder you
from following this counsell; he will stiue to make
you carelesse of it altogether, as if there were no
need of begging so hard: but I assure thee, that hee
doth but beguile thee. Neuer any man was rege-
nerate, nor shall be (after yeares of abilitie to pray)
vnlesse he doe pray for it: for the gift of the Spirit
is promised to them that aske, and to none else: and
by telling thy selfe of thy miserie in wanting Rege-
neration, thou shalt easily shake thy selfe out of this
carelesnesse; and bring thy selfe to a care of seek-
ing that, which but by seeking thou canst not get;
and but by getting thou canst not be fauiled.

Then will the deuill assaile thee with more ten-
tations, and cast obiections and doubts in thy way,
as if it were in vaine to pray; for sure thou shalt not
be heard. But beleue him not; he is a lyar, in go-
ing about to make thee make God a lyar; for is not
the promise so vniuersall, as no man is excluded
that doth not exclude himselfe? doth it not runne
thus, Every one that asketh, receiueth; every one
that seeketh, findeth? and therefore say thou to
thine owne heart, If every one, why not I? Sure
I will aske then, and not spare to speed, by sparing
to speake to God.

And that thou maist yet more imbolden thy selfe, know that God hath tyed thee by a kind of vow, to seeke to him for the Spirit of Regeneration, and himselfe to giue it vnto thee, when thou so seekest. For tell mee, art thou not a man professing to be of the Christian Religion? Wast thou not baptized in the name of the Father, the Sonne, and the holy Ghost? To what end was this washing, but to assure thee of the Spirit of God working like water to thy Regeneration? Wherefore urge thou the Lord with his owne seale, and say, O Lord, what better evidence can I wish? Thou hast giuen me the seale of Regeneration. O make it appeare not to haue been an empty signe: Lord, baptize me with the Spirit, and with water; euen wash me and cleanse me, by that pure Water of thy holy Spirit, which may sanctifie me throughout, and make me a new creature.

If any doubt arise in thine heart, look thus to the seale of the Couenant, and confirme thy faith: and assure thy selfe that God will never falsifie his bond and seale, he will wash thee according to his couenant sealed vp vnto thee by Baptisme. In very deed (brethren) it is an absurdity to imagine, that al that are baptized with water, are also infallibly regenerated: but yet it is sure, that all such might bee regenerated, if (considering what this seale importeth) they would duly and earnestly seeke vnto the Lord for performance thereof. This is that I call vpon you now to doe, if already any haue not done it: Let the remembrance of thy Baptisme with water, cause thee to seeke to him that can give the Baptisme

Baptisme of the Spirite; and he knoweth not how to denie himselfe nor his couenant.

But (perhaps) still the deuill may bee busie with thee, and cast some quidditie, and subtill cauill in thy way; as sometimes he hath done, telling thee, that if thou beest not, as thou findest thy selfe not to be, regenerate; thy prayers cannot be heard, because they be not of faith: thou maist answer him, that , that worke of God in his Word, which moueth thee so to pray, is a beginning of Regeneration, which shall vndoubtedly bee perfected, if thou continue to pray, and therefore that thou wilt not be hindred by such cauils. For thou beleueuest that God hath said true, when he said, *He, every one that thirsteth;* and seeing out of a perswasion of the truth of this generall promise, thou addressest thy selfe to performe the dutie whereto the promise is made, thy prayer must needs be of faith (though a weake faith,) and bee no sinne, but an acceptable seruice vnto God.

Now therefore (brethren) bee not discouraged from praying for the Spirit of Life to breathe vpon you, by any cauils or obiections of Satan; be not made carelesse of seeking so necessary a thing, by any fond imaginations that hee will put into your minds; be not diverted from doing this dutie, by any worldly businesse that may come betwixt: but what-euer thou doest, now in thine heart, and when thou commest home, in thy Closter, and in the solemnest manner, bow thy self to God, and cry vnto him for the holy Ghost to regenerate thee. And, O thou blessed Spirite, that art like the wind, and brest

theſt even where thou liuethest, breathe into the hearts of ſome of theſe that heare me this day, and cauſe ſome of them to be inflamed with a deſire of Regeneration, and to bee encouraged to the begining of it, whereas yet it hath not been wrought. And ſo much for the firſt meaneſ to be uſed.

*2. An hiding
of the word of God
in the heart.*

The ſecond meaneſ, is a diligent hiding of the Word of God in the heart. For ſeeing that is the Seed of Immortality, if it be cloſely laid vp in the ground of our ſoules, it will fructifie to life. This Law is pure, and it will purifie: It is perfect, and it will conuernt the ſoule, if like a plaſter it be laid vnto it. Let it be ingraffed into you like a ſiens, and it will change the wilde ſap of your nature, and make you able to bring forth fruits of holinesſe. A man then buries the Seed of the Word in his heart, when he doth ponder and muse vpon it; when hee ſets himſelfe ſeriously to conider the truthe of it, and to apply it vnto his owne ſoule, taking that, that is generally deliuereſ, as pertaining to himſelf in ſpeciall. Now the whole Word muſt bee thus whetted vpon the heart; not the Law alone, for that of it ſelue will breed nothing but miſerable terriors; nor the Gospell alone, (for that finding the heart unprepared to receiue, in ſuch ill ground, wil bring forth nothing but the ſtinking weeds of preſumption;) but both the Law and the Gospell, that ſo being tempered together, and obtaining a jointworke in the ſoule, by their mutuall forces, they may both produce the Grace of ſanctification. So then, if one would be regenerate, he muſt take to himſelf the whole Word of God. He muſt ſet himſelfe

selfe al alone to muse of it, saying to himselfe, These Commandements the Law giueth to all mankind, and among the rest to me; these curses it denounceth against the transgressors of it, of which seeing I cannot deny my selfe to be one, the curses thereof belong vnto me, and I, alas, I lie vnder them.

But the word of God hath shewed me the way of escaping the curse: For Christ Iesus, the Sonne of God, was in our stead accursed, that we might be free from the curse, and bee partakers of that blessing, which was long since promised in him, saying, *In thy seed, shall all the nations of the earth be blessed.* Also the Word of God doth plainly declare, concerning all the sonnes of men, that they haue done a corrupt and abominable deed, and that none of them doe good, no not one. It shuts them all vnder sinne, and pronounceth them all the sonnes of wrath. But Iesus Christ is become the Sauiour of mankind, and in him his Father is well pleased, and none that beleue in him, shall perish. Yea, in him is preached remission of sinnes, and life everlasting to all that beleue in him, and rest vpon his merits, as vpon a perfect satisfaction; and he doth ratifie all the sweet promises of the Law, to all that beleue in him, and striue to obey him; so that for his sake, they shal obtaine all the good things which the Law promiseth: but because we are all sinfull, it cannot bestow them on vs, I am a sinfull wretch, I am a cursed creature, I am vnder Gods anger in my selfe; but Christ Iesus hath satisfied for my sinnes, he hath performed a perfect righteousness for me. I will goe out of

Psal. 14.

my selfe, I will renounce mine owne righteousnes, and rest onely in him , euен vpon him onely: in whom (O my soule) assurē thou thy selfe to finde full remission and perfect saluation, onely so be it thou turne not the Grace of God into wantonnesse; but out of loue to him, let thy selfe to keepe his holy Commandement; and take vpon thy neck that sweet and gentle Yoke of his , the bearing of which is the most comfortable libertie in the World.

Certainly (men and brethren) he that will often renew these meditations in his soule, and see the foulenesse of sinne in the glasse of the Law, and the sweetnesse and brightnesse of Gods free Grace shinning forth in the doctrine of the Gospell, shal surely be translated into the image of God from glory to glory. Therefore now resolute with your selues, that you will finde time constantly to meditate on the Word of God, and it shall not faile to give light vnto your eyes, and lise vnto your soules. So haue you the second meanes of attaining Regeneration.

*Third, constant
bearing the
Word preached.*

¹ Cor. 3.10.

The third and last is, to attend at the gates of Wisdome, to wait on her posts. I meane, to be constant hearers of the Word of God preached. This is the ordinance of God, which he will work by, most effectually and most vsually. The mouth of the Minister is the Conduit-pipe, whereby the Lord doth please to deriuē the sweet and wholesome waters of Life into the soules of men; It hath pleased God by the foolishnesse of preaching, to saue them that beleue. The Lord hath appointed

ted his Ministers to bee spirituall Fathers, by their labours in publishing his Word, to beget men vnto him, and whosoeuer will not seeke Regeneration and saluation here, where God hath taken order, that he may meet with them; hee for his carelesnesse or ignorance of Gods ordinance, shall never be able else-where to attaine them. I told you mine opinion before of the Word barely read, I cannot esteeme it quite deuoyd of all power to regenerate. Where God doth not giue vnto men a possibilitie of vsing other helpe, I see not that he should be thought either vnable or vnwilling to worke by this: but where preaching with paines or cost may be gotten, there he that, to saue his labour, or to spare his purse, will neglect it, shall never be borne againe. Wherfore (beloued) you must make high account of this ordinance, you must follow it, you must be constant in frequenting it; that the Lord by the mouthes of his faithfull servants, may breathe the breath of Liscinto you.

I confess that there is a kind of fine, neat, dainty preaching, consisting in well-sounding words, and of streins of wit and humane learning, to set out the skill and art of the speaker, and make the hearer applaud and commend him; which a man may well doubt, whether God will euer blesse to the winning of soules. These selfe-preaching men, that make preaching little else, but an ostentation of wit and reading, doe put this Sword of the Spirit into a velvet scabbard, that it cannot pricke and wound the heart; it cannot worke life, by working

death first; it cannot quicken by killing, before it quicken. But the plaine and downe-right preaching of the Word, by laying it open in plaine termes to the eyes of the minde; and laying it hard to the very consciences, by exhortations, rebukes, and comforts, for which it is profitable; even this foolish preaching, is that that must make you wise to salvation. Wherefore how much were it to be desired, that all we Ministers would follow that whereby (with fetching lesse circuits, and taking lesse vprofitable, and selfe-intended labour) we might doe more good to men, and bring more glory to God? and, Oh, how much are you to be called vpon, to loue the word of God preached, to be glad to haue it plainly deliuered vnto you, and with earnestnesse pressed vpon you without all quirks of wit, and gilded shewes of mans wisedome, and of gay words? In one word therefore I doe you all to wit, that this preaching is the instrument of God, I meane the chiese and principall instrument, by which hee is pleased to regenerate mens soules. Wherefore I command you all in the Name of the Lord, to loue it, honour it, frequent it, and submit your selues to it, as you loue your soules health.

But let me adde one necessary obseruation more in this point. They be but vncleane beasts, that doe not chew the cud: If you wil haue the Word, which you heare, effectuall, to make you the Sonnes of God: you must not be carelesse and forgetfull hearers; you must not let it slip from you, as soone as it is heard: but you must ioyne meditation with it, and

and after you haue heard, consider with your selues what you haue heard; and ponder vpon it as vpon a thing that much concernes you, and lay the precepts, reproches, threats, promises, and exhortations thereof vnto your soules; saying each to himselfe, I see this is a dutie; haue not I omitted it? O yes, I haue; and so fall a beggning pardon for former omissions, and strength for more carefull performance hereafter, and so in all the other parts of the Word that may be deliuered vnto you. And (brethren) the Word thus heard in the Church, and thus ruminated, digested and concocted at home, will be a Word of power vnto you, to conuert you to God from the power of Satan. Thus I haue shewed you the meaneas of being made the sonnes and daughters of the living God. Bee they not plaine? bee they not possible? bee they not easie? If any of you misse of a new birth, is it not because he cares not for it; and in very truth, because he is not willing to accept it? I call your owne soules to witnesse, and that God, in whose Name, and those Angels, in whose presence I haue spoken these things vnto you, that God desireth not your death; hee would haue you saued; hee offers saluation; he would haue you renewed, and he offers the Spirit of Renouation; and if you want it, it is onely, meerely, wholy, because you regard it not, and because you will not take his directions in seeking it.

O thou therefore that art vnregenerate! see thine vnregeneracie; desire to be regenerate; call vpon God for his Spirit of Grace to regenerate

thee; ponder vpon his Law and his Gospell, the seed of Regeneration. Hearken to his voyce, speaking in his messengers; and meditate on what thou shalt heare from them, and thou shalt be regenerate. But if thou wilt needs stand in thine owne light, and out of a conceit of being already in a good estate, keepe thy selfe irrecouerably in an euill estate, or out of slothfull negligence, or prophane carelesnesse omit to follow the sound directions, which haue beeene giuen thee: be thou euer then the childe of the Deuill; be thou euer the sonne of perdition; worke out thine owne destruction, and thy blood bee vpon thine owne head: the Lord is free, we are free, and of thine owne hand alone it shall be required.

CHAP. X.

comforting the Regenerate.

3. Vſe to thſe
that are regen-
erate.

1. Comfort.



And so much bee spoken to them that are not borne againe. Now from the same point also we haue something to say to thſe, that through the Grace of God, haue beeene blessed with this greatest of all blessings, and that both for comfort and exhortation. First theſe let vs lay open before the ſanctified man, the riches of consolation, of which the words of our Sauiour doe put him in poſſeſſion. This worke of the Spirit of God, doth him more good, than all the wealth, strength, health, wit, learning, beauty,

beauty, credit, fauour and grace, that could befall him in the world. For all these things (fore-named) a man may haue in as great abundance, as this earth could yeeld, and yet be no whit neerer to heauenly felicitie; yea, be quite out of all present possibilitie of attaining it. But so soone as euer the Spirit of God from aboue, hath visited the soule of a man, and hath begotten in him the image of Christ Iesus ; soone is he interessed into the glorious Kingdome of God, and hath that riches and honour of heauen appertaining vnto him, as an inheritance that cannot fall besides him.

Euery true Christian therefore, bee he of neuer so meane repute and parts, in the esteeme of others or of himselfe, is yet a great, and a rich heire, and hath a mightie and large Kingdome, by vertue of this birth-right appertaining vnto him: for the excluding of all that are not borne againe from out of heauen, is a plaine admittance of all them into heauen, to whom this benefit of a new birth hath befallen. The one cannot but be saued as well, as the other cannot possibly bee sauad. Seeing if the cause that hindreth our entrance into Gods Kingdome bee remoued, wee need make no question, but that our passage afterwards, shall be found both certaine and easie enough. O therefore that the Children of God could sufficiently vnderstand their owne blisse ! that with heartie reioycing within themselves, and vnfeigned thankfulness vnto God, they might passe on forwards towards the fruition of it.

Hope

Hope of great things in the world doth fill the soule with ioy ; and men, before the attaining of good things, made sure and certaine vnto them, doe comfortably foresee, and expect the attainment. Let vs doe so for things spirituall; consider with thy selfe, to what inheritance the Lord of heauen hath pleased to adopt thee. Represent vnto thy selfe, the vnutterable ioyes which are layd vp for thee, and which thou canst no more bee deprived of, than God himselfe can faile of truth and all sufficiencie : for hee that hath promised, is faithfull, and will performe his promise.

The children of God, whilst they frame their affections according to their present estate in the world, doe walke heauily and discouragedly ; at once wronging both God, that hath giuen them such excellent things to take comfort in, and themselves, that haue received so certaine assurance of such things. Doth it become thee, to whom God hath made ouer the royall inheritance of heauen, purchased with the blood of his owne Sonne, to weare out thine heart with discontentment, and to marre thy face with carnall teares ? Is not the fulnesse of celestiall glory and riches, able to counteraile thy meane and afflicted estate here ? Cannot eternitie out-weigh this inch of time and infinite blisfulnessse, the present slay thy afflictions ? Surely the ballances are too too vnequal, wherin things of so great value, are not of sufficient weight, to pul downe such trifles. It is nothing in the world, but our being led by sense, rather than by faith, which makes our hearts heauy, and our liues vr comfortabl.

ble. Let vs but cleare vp our eyes, dimmed with excessive, and causelesse teares ; and we shall finde matter enough for glorious and vnspeakable ioyes, euен in these tribulations , which feele most burdensome vnto vs.

* Be thou never so poore, never so despised, wronged, troubled; yet being regenerate, God is thy Father , Christ thine elder brother, heauen thine house and habitation, and the glory thereof thine inheritance. Can he be poore that hath such riches? despised, that hath such honor ? deiected, that hath such comforts belonging vnto him ? To euery soule amongst you, that is able to approue his Regeneration vnto himselfe , I am to speake in the Name of the Lord , and to say vnto him in this wise ; That he is not to lay the fault of his troublesome, and discontented life vpon his estate , but alone vpon his vnbeleefe and inconsideratenesse: for God hath giuen cause and meanes enough, of being full of heartie comfort and ioy, in despight of all that the deuill and the world can doe vnto him. Dost thou not see , how frolick the foolish worldling is, if he haue gotten a few thousand pounds together ? if he haue built him a faire house, and purchased a good liuing or two lying neere about it, and yet in such termes standeth his soule with God, that if he shoulde (as he may) decease to night, hee were sure to be roring in Hell before morning.

But thou, to whom Heauen is ascertained by the most plaine evidence , and strong assurance, that God can tell how to make vnto his creature of a future thing ; if thou haue an ill childe, a froward

yoke-fellow, a sickly body, a penurious and friendlesse estate; dost spend thy time in sullen discontentment, weeping, and wailing, and taking on, with little lesse immoderatnesse of griece, than *Rachel* weeping for her children, which would not be comforted, because they were not: I tell thee the truth in the Name of the Lord, this is a great sin of thine, and a foule shame for thee, Is it not a sinne to vnderprize Heauen? Is it not a sinne to imbaste Gods richest gifts? Is it not a sinne to dis-esteeme these benefits, that passe all the estimation of all men? and what is this but a dis-esteeming, im-basing, vnderprizing of Heauen it selfe, to carry thy selfe, as if the comfort and felicitie thereof were not of worth enough, to keep thee from sinking vnder the burden of sorrow, about earthly matters.

Againe, tell mee, if thou shouldest heare of a man that had at the same time made two bargaines, by the one of which hee should lose some foure or fve shillings (or pounds say;) and by the other he shoulde gaine to many hundred thousand pounds: and vpon the former trifling losse, should hee weeping, and sighing, and wringing his hands, and crying out that he were vndone; though hee knew well enough what a rich amends his second bargaine had made him: If (I say) thou shouldest heare of such a person, what wouldest thou say to him? wouldest thou not cease pitting him; and euen breake into laughter, at his so ridiculous and absurd folly, that woulde needs torment himselfe without all cause, and woulde

not

not enioy the good that God had offered him? In truth few men would finde in their hearts, so much as to take compassion of such a wilfully miserable man.

Hearken now then what I say; Thou art this man fore-spoken of, and thy carriage is iust his carriage: so that what accusations offolly and absurdnes thou wouldest cast vpon him, the same doe (in the truest application of things) appertaine to thy selfe. Thou hast two liues, and two estates; a temporary, and euerlasting. For the temporary, thou hast indeed (let it be confessed) made but a sorrie match: thy children are not so dutifull, thy yoke-fellow not so louing, thy state not so plentifull, thy friends not so faithfull, as were to bee wished: But for the euerlasting, thou hast made a bargaine aboue all imgninations gainefull. For God is to thee a most faithfull friend and Father; Christ Iesus a most deare surety and brother; heauen a rich Inheritance, all Saints fellow-citizens, and all Angels willing seruants; and after this minute of time spent in affliction, thou shalt passe to a state of blisse that never shall haue an end. In truth the gaining of tenne hundred thousand pounds, doth not more exceed the losse of two single pence, than these thy spirituall benefits exceed thy naturall crosses; and therefore (I say) it is most ignorantly and simply done of thee, to passe away thy dayes in heauiness and sighing; which thou hast so good and sufficient cause to spend in all holy cheerefullnes and reioycing.

Wouldest thou then bee acquainted with the

true cause of thine vnquiet and vncomfortable living? It is not the multitude nor grearnesse of thy crotles; it is not the heauiness of those afflictions, that lie vpon thee more hard than vpon other men, (as thou art ready to imagine, so seeking to excuse thine owne fault;) but it is thy carnalnesse of minde, thy being led all by sense, thy looking only to things visible here before thine eyes, and not to things inuisible, prepared for thee about the clouds, and kept for thee by a strong and able friend, Christ Iesus, that hath also bought them, and paid deere for them. The children of God doe not take paines to make themselues understand their owne inward happiness; they will not finde time enough to contemplate of the beautie of that goodly portion, which the Lord hath allotted vnto them; they will not bestow their thoughts in heauenly meditations: hence their being ouercome of carnall sorrow; and well may they thank themselves for the want of comfort, seeing they wil not open their eyes to looke abroad into the Land of comfort.

I am sure, if any of vs were shut vp in close prison, for the space of one whole twelue months, and should there bee destitute of all good attendance, lodgning, fare and other comforts, but withall were assured, that at the years end he should surely come out of prison, and be made a great Prince for all the rest of his life, which should endure for the space of forty or fifty years after: he would scarce feele any trouble in that restraint, any griefe in those wants, any discontent in that bad vslage: yea, so much fau illia-

familiaritic would his thoughts haue , with the wealth, and honor, wherein he should liue so long a time after his inlargement, that the imprisonment would seeme nothing vnto him ; and hee would rather wish to lie in prison vpon those termes, than to liue in his house without those hopes. My brethren, such, and none other is your condition: This world is your present prison ; and for some of Gods Children it cannot be denied, but that they doe finde in it somewhat conserne entertainment; but it is certaine , that after a little time (perhaps lesse than halfe a yeare , it is sure not many yeare) they shall be inlarged; and after their inlargement, aduanced to a Kingdome so far excelling al earthly kingdomes, in the honor , wealth, ioyes thereof, as gold excels dirt. And this Kingdome they shall be sure to enioy, not for sortie or fiftie, nor for so many thousands or millions of years; but euен for all eternitie world without end.

What doe you then sowing and imbittering your hearts, with thinking vpon the tediousnesse of your imprisonment, and refusing to take comfort to your selues in the consideration of your Kingdome? It is therefore (as I said aboue) long only and meerly of your carnalnesse ; in not pondering of the good that God offers vnto your soules ; which makes you lie mourning vnder the pressure of your afflictions. Wherfore settle your selues to resist carnall sorrow, and to embrace spirituall ioyes ; you shall finde your labours this way voyd of difficultie, and full of successse.

When thy worldly heart would thrust thee in-

to the pit of worldly sorrow , by telling thee
of thine hard fare, thy poore house , thy little
meanes, thy debts, thy wrongs , thine enemies:
stay thou thy selfe vp by opposing to all these, the
consideration of thy new birth, whereby thou
art instated into an heauenly Kingdome ; where-
in thou shalt abound with all fulnesse of ioyes for
euermore; and wherein thou shalt be more hap-
pie and blessed , than thine owne heart can possi-
bly conceiue of , and that for euermore : And
then propound the case vnto thine owne selfe in-
differently, and say vnto thy soule ; O my soule,
looke on both sides with an vnpartiall eye, looke
to the condition of my body, and estate, and take
a view of the miseries that lie vpon me; but looke
withall to the condition of my soule, and ponder
well vpon the happinesse that I am admitted vnto ; and then bee thou but an impartiall Judge
betwixt sorrow and ioy , to whether rather thou
oughtest to incline. I am sickly, but I am regene-
rate, and shall bee saued : I am poore, but I am
borne againe, and shall see the Kingdome of God:
I haue few friends , but I am made the Child of
God, and shall attaine heauen. I haue few friends,
but I haue receiued the Spirit of Grace to beget
me againe to a Kingdome immortall , vndefiled,
and that safeth not away; I haue a foward hus-
band, or wife, or a stubborne sonne or a daugh-
ter ; but I am Gods sonne, or daughter, and haue
Christ Iesus to bee mine husband and yoke-sel-
low. Haue I these blessings to counteruaile these
miseries ? and shall I pule, and whine, and looke
with

with a sad countenance, and walke with a dead heart? Nay, I ought not; nay, I must not; nay, I will not yeeld to this extreme weaknesse of carnall lamentation. I haue cause to be glad, I haue reason to be merrie; and in spight of all that the worst yoke-fellow, or worst childe, or worst estate can doe to grieue me, I will be merrie, and I will be glad. O my soule, reioyce in the Lord, be merrie in thy Father, and shout for ioy in Christ thy Redeemer. Thou art begotten againe, thou art made new, thou art regenerate: who should bee lively, if not the children of Kings? who should reioyce, if not the heires of Crownes? I am Gods heire, heauen is mine inheritance, and a Crowne of glory is laid vp for me, and I will be glad.

Thus you must labour against the vntowardly grieses of your own hearts, and enjoy the wonderfull blessing of Regeneration. So must you wipe away those vnyprofitable teares from your eyes, and clothe your selues with the garments of gladnesse. For it is a wrong to your selues, a disgrace to the good thing giuen, and an ingratititude to God the Giver; if he bestow precious benefits vpon you, and you enjoy them not. See therefore that your hearts doe not droope, nor your faces looke sad, as in former time; but go you now out of Gods house (refreshed with the sweetnes of this comfort) vnto your owne houses reioycing, as once the man did that was healed of the palse. And if thine heart (after all this) obieet and say, Indeed if I were sure of my Regeneration, and so of my saluation, your speeches were to some purpose:

pose: but alacke! I want that assurance. Why then I answer thee, Thou hast other more necessary worke than to grieue for crosses or losses, for the vnkindnesse of thy yoke-fellow, or death; or vndutifulnesse, or afflictions of thy children; euen for this, that thou canst not tell but that thou mayest be in hell (where thou shalt meet with that, which is incomparably worse than all hard ysage in the world,) and that within the space of twentie foure heures or less. Wherefore now turne thy thoughts from striuing to put away griefe, and only labour to change the obiect of it; that by grieuing for thy sinnes, and by considering thy wickednes of nature, and of life, and sorrowfull confession of the same to God, with humble supplications for a redresse of all, thou mightest at last become a new creature, and be assured that thou art so; and then set they selfe to enioy the forenamed consolation.

Either (brethren) you be not certaine of your new birth, and then you haue cause to grieue for things of a more dangerous nature than outward crosses, and so to labour to know your selues borne againe; or else you bee certaine of your new birth, and then you haue reason euen to scorne to be cast downe at any outward euils, as much as a great rich man will scorne to crie for the losse of a shilling. Wherefore if you bee not regenerate, set your selues according to the former exhortation, to become so; if you be, and know it not as yet certainlye, settle your selues to search into your hearts and liues, and to consider

of the things formerly deliuercd, whether you haue found them in your soules yea or no, and so bring your selues to certaintie in this point: and if you be once certaine of it, then apply your selues, maugre earth and hell, to liue with glad hearts, and cheerefull countenances. For once, the word of *David* is almost true word, *It becommeth upright men to rejoyce*. And (my brethren) that you may the better rejoyce, know that you are to be frequent in practising the duety of thanksgivning to God, for this mercy of all mercies : I meane to appeare before him in your secret Closets, and there all alone (with hearts exalted to as much ioy as can be, and inlarged to as full an acknowledgement of indebtednes as is possible,) to report before him the wonderfulness of his goodnes towards you, and to recount the vncountable number of his mercies, in that hee hath done more for you, than if hee had made you of base flaues, absolute Monarchs of the world.

The Lord (my brethren) is exceedingly well pleased with the sacrifices of thanksgiving : no offering is better welcome vnto him, than the hearty offering vp of the calues of our lips, speaking good of his name. It doth the Lord good (to speake after the manner of men) to heare his own praises related by them that are deare vnto him, and haue best cause to know his inconceivable treasures of Grace, because they haue beeene plentifully partakers thereof. Now the benefits of this present life are so meane, worthlesse, contemptible, in comparison of those of a better life; and by name, of this

foundation of all the rest, (so it is in regard of possession and enioyment) a new birth: as that they which want it, can but speake hollowly to God, when they begin to speake of his mercies; and can bee but very faint in thanks, how earnest soever they may bee in request. But the Childe of God, that hath a right vnto heauen, gien him at the same time that hee became Gods Childe, he may most feelingly expresse his apprehensions of Gods goodness; and vpon occasion of this one mercie, magnifie the Name of the Lord his God, for all the rest which become truly and indeed mercies, by meanes of this, and with this.

Wherefore I doe againe propound this matter vnto you, as one of the most pleasing and acceptable seruices, which in this present life you are able, any of you, to performe vnto the Lord; euen to withdraw your selues from company and worldly busynesses, and with bended knees, and hands and eies reared vp to heauen-ward, in the most solemne manner, to confess before the Lord his louing kindnesse; and to amplifie (as much as your hearts and heads will serue) the exceeding greatnessse of that his vndeserued Grace, which hee hath shewed in making you new creatures, in making you his owne Children by adoption. This is better than all riches, better than all Nobilitie, better than all learning, and better than all health. And the receiving of this one mercie alone (though one shoulde for all other things be so afflicted, as the world can make him, or imagine him) deserueth more, and more fervent prailes, than all the Nobilitie, wealth, and wit.

wit in the world without it.

Hath God made thee his Childe ? He hath done more for thee, than if he had set thee in *Salomons Throne*, without making thee his Child, and therefore discharge the payment of praise for so incomparable a mercy, and that fully and without delaies. Especially (brethren) you are to doe this, considering that it is (to which end we began to mention it) a principall meanes of helping you to the enjoyment of the comfort, which we are about to distribute vnto you. For the benefits of God then are made truly comfortable to vs , when we doe turne them to the praise of God : but when we forget to returne him his deserued thanks, then doth he iustly punish vs, by taking away the pleasant relish of his benefits out of our mouthes; and by leauing the palate of our soules to such an vntastfulnesse , that we shall not be able to find the sweetnesse of them: As a mouth that is out of taste, feeles no content in the most sauourie meat that is.

Wherfore put together the honour of God, and your owne comfort, and (that you may haue your soules so truly rauished with the sense of his goodnesse, that aboue all carnall reason, and almost agaist it, you may be glad and cheeresfull) set your selues (as I was about to say) in the most solemne and heartie manner, to tender vnto the Lord this welcome present of thanksgiving. Say vnto him, O Lord God of heauen, the King of men and Angels , and Ruler of all creatures, and Father of our Lord Iesus Christ; infinite are the benefits, whereby thou hast obliged my most vnworthy soule vnto thee :

thee: For all that I haue, I haue from thee, and all that I shall haue, I must haue from thee: thou art the onely indeficent Fountaine of goodnes, from whence issue forth all good things to all that enjoy good.

It is thy wonderfull goodnessse that I was borne a man, with vse of my vnderstanding and senses: but yet (Lord) farre, farre aboue all other things that in this life I haue receiuied, or can receive, doth this benefit of causing me to be borne againe, of water and of the Holy Ghost, exceed. I was the sonne of death, thou hast made mee the sonne of Life, I was an heire of perdition, thou hast made mee an heire of saluation: I was a slave to sinne, thou hast made me a free-man from sinnes seruitude, and a voluntary seruant to holinesse: I was vnder the power of Satan, led by his tentations according to his will: I am now vnder the dominion of Christ Iesu, led by his Spirit, to doe his will: I was the childe of the devill, and thou hast made me thy Childe. O blessed change! O happy alteration! I owe to thee my soule by many bonds, it is thine (Lord) many wayes: thou madest it, thou hast redeemed it, thou hast regenerated it; & now (Lord) accept it as an offering of a sweet sauour, and accept with it all the heartie praises, and vpfaigned thankes, that a poore vnworthy creature can breathe forth vnto thee. O Lord, this mercie can but be abased by words, thou hast made me thine owne Child by adoption, thy sonne, O Lord, euen thy sonne, who are the most rich, the most high, the most renowned, the most puissant Prince and King;

in

in comparison of whom, all Princes are worse and lesse than very nothing.

What shall I render vnto thee for all thy goodness? thou requirest thanks, thou deseruest thanks, and thou acceptest thanks: and, Lord, be thou blessed and praised with all possible thanks. O thou art good, thou art gracious, thou art full of compassion, mercy pleasest thee: I seele, I seele that thy mercy is ouer all thy works; and I haue cause to say by experience, that thy mercy endureth for euer: for thou hast made me thine owne Childe by adoption, which by nature was the childe of wrath. O blessed be thy great and glorious name for euermore! Brethren, open your mouthes wide in thanksgiving, and God will fill them full of comfort; and know that thou canst not haue a more sensible assurance of thy new birth, than if thou canst seele thy selfe hartily moued to give praise to God for it: It shall witnesse to thee that thou art a new creature, if thou canst give many thankes to him that made thee so, for hauing so made thee. Reioice therefore in thy blessednesse that art borne againe, and be frequently and heartily thankfull to him, by whose Word and Spirit thou wast borne againe; that so thou maist comfortably enjoy this greatest of all blessings, thy being borne againe.

C H A P . X I .

Exhorting the Regenerate to grow in Grace.

2. Exhortation
twofold.

1. To nourish this
life of Grace in
themselves.



And this is the consolation of God we haue to giue you: O, all ye, his sonnes and daughters, hearken a little further (I pray you) to the exhortation that must ensue: Seeing the Lord of Heauen hath created a new life in you, leane you two things from the necessarie thereof to saluation; First, to cherish it in your selues: secondly, so much as is possible, to propagate it vnto others. First (I say) make much of this life of grace, this new man created in you according to God in righteouenes, and true holinesse; make much of it: striue to confirme it; strengthen it, and increase it. So soone as the life of nature is seene in a man, hee is made (you know) desirous of nourishment, that augmentation may follow generation: so be you also for your soules, that you may at one time, both shew your new birth, and confirme it. In truth this I must tell you assuredly (for I know it to be as true, as the Lord himselfe is to be trusted of his word) he that once hath this life, shall neuer see death. But I told you before, that he may feele sicknesse; and that if it were not for the sick-making physicke, which the Lord will giue him for his recovery, hee might feele death. Now therefore I am to intreat you all, to saue the labour of taking physick, and that by seeking to preuent diseases, and to grow in soundnesse of spirituall strength.

You

You all know right well, what be the chiese things which impaire naturall strength, and procure diseases of body, namely, infection, poyson, surfetting and staruing. It is euen so likewise with the soule: First, by contagion, it drinketh in the diseases of others. Secondly, by poyson, it inuenometh it selfe. Thirdly, by surfetting, it distempereth it selfe: and lastly, by staruing, it infeebleth it selfe. When an whole man aduentureth to eat and drink with the diseased, he quickly catcheth his sicknesse of him: so when a sanctified man doth familiarly conuerse with an vnsanctified, the poysonfull contagion of his wicked life, doth quickly deriuē it self unto his soule, (for in every man aliue, enen the most sanctified, there stil remaineth a naturall sinfullnesse, and an aptnesse to doe euill) causing that first he doth not much dislike, afterwards he liketh well enough, and last of all imitateth his vngodly behauour. This made *Salomon* say, that *hee which walketh with the wicked shall be made worse*: and againe, *Walke not with an angry man, lest thou learne his wayes*: and againe, *A companion of the idle (because himselfe will also quickly proue idle) shall be clothed with rags*.

Euill company hath a maruellous great force to draw euen regenerate men to euill practices: and therefore *Peter* aduiseth his Conuerts in the A&ts, to saue themselues from *this wicked generation*. A godly man therefore that desireth to maintaine his spirituall strength, and not to become exceeding sinfull in heart and life; must carefully shun the societie of sinners: especially he must not make neare friend-

1. By avoiding ill
company, and
abstaying good.
2. By avoiding
things sinfull, in
resisting the first
motions to ill.

friendship with them, nor be a daily and familiar companion vnto them: and least of all vnite himselfe in the band of matrimony with such. Wee know that euen *Salomon* caught idolatrie of his idolatrous wifes: and the sonne of *Iacobaphus* was likewise infected with the same fault, by his vnhappy marriage with the daughter of *Ahab*. Sinne will as easily creape from one man to another, as the plague or pestilence: neither is the body more apt to receiue naturall contagion, than the soule spirituall. No soone was *Euah* made wicked, but *Adam* did also take the fault of her. Say thou therefore with *David*, if thou meane to continue a sound Christian, *A way from me, yee wicked; for I will keep the commandements of my God.*

Make thy selfe inward only with the friends of God, that their holy and vertuous example may bee a patterne for thee to imitate: that by their graue counsels, wholesome admonitions, and holy instructions, they may quicken thy dulnesse, and strengthen thy weaknessse, and (which is the best of all teachings) by doing well before thee, may shew thee also how to doe well. Let it be amongst the sure proofes of thine vprightnesse, which *David* alleageth for himselfe, that thou hast not haunted with vaine persons, nor gone in to dissemblers, nor sate in the assembly of the wicked. Loue thou those that loue God, and are loued of him; but his enemies that hate him, and are hated of him, euen all the workers of iniquitie, hate thou with an earnest hatred, as if they were thine vtter enemies: and learne by *Pauls* precept, to with-draw thy selfe

selfe from every brother that walketh inordinate-
ly. For want of this care, many a man after some
beginnings of goodnessse, hath beene turned out
of the way, and beene made worse than euer be-
fore. For sinners loue to draw others with them
to the same excesse of ryot, and chiefly they de-
light to driue backe those in whom they perceiue
some lineaments and appearances of Gods i-
mage, triumphing in nothing more than in ha-
ving drawne those that seemed to stand on Gods
side, to turne backe againe with them, and like
fugitives runne headlong into the campe of the
Deuill.

Wherfore let every one of those that desire to
grow in grace and in the feare of God, resolute to
abandon the societie of all such contagious crea-
tures. Secondly, let them take heed of rank poy-
son : Sinne, I say, finne ; things vnlawfull and con-
demned; these are very sharke poyson to the soule:
Rats-bane, and Hen-bane, and Mercury, and O-
pium ; yea, the very inward moisture of a Toad
or Serpent, are no more dangerous to the flesh,
than this is to the Spirit. And when a Christian
man begins to yeeld so much to the naughtinesse
of his owne heart, that hee takes leaue to allow
some sinne in himselfe, in some small degrees ;
then it ceaseth not to work wofully in his soule,
till at last it haue caused him to breakeforth into
the grosse and soule practice of it, and then is he
poysoned indeed ; and if the Lord shoud not
come with his physicke, he could not but be dam-
ned : but howsouuer, he languisheth and is sicke.

he leeleth the sense of Gods fauour; the desire of Gods seruice; the comforts of Gods Word; and the loue of the comming of Christ Iesus. Lust, reuenge, deceit, loue of money, loue of credit, loue of pleasure, and all other corrupt affectiōns lodgēing within(if they once so farre preuaile, that a man is willing to follow them, in thoughts and words agreeable to their wicked nature) doe by little and little euē grieue the Spirit of God, and quench the Graces of the holy Ghost, till after a while, a man falleth into some wicked act of some of these kindestes: and, Oh then, the burning, and shooting, and swelling of the body after the drinking of Rats-bane, is not more manifest in the body, than the miserable effect of these sinnes are evident in the soule. The conscience begins to accuse; God is alienated; the heart is hardned; the minde blinded; and sometimes a man lies long (as it were) in a swoyne, before he can recover himselfe by repenteance.

Wherfore the godly mans care must bee, to oppose the first motions of sin, to flicke the occasions of euill doing, to bee carefull of restraining himselfe from the very smallest degrees of wickednesse: for a little sin allowed, will bring in a greater; till that come accompanied with the greatest of all; and that make a man little lesse than dead the second time. We must therefore cast away the superfluity of malicioyshnesse (that is, this allowing of sinne, and pleasing our selues in the occasions, and first degrees of it) if ever we desire the spirituall health and wel-fare of our inner-man. *Danids concerte.*

conceitednesse begat idlenesse; idlenesse begat adulterie; adultery, murder; and all, a long lying, and deepe sleepe in sinne. It is wofull to consider the miserable ruines, that haue beene made in the soules of many of Gods seruants, by their carelessness this way; how weake they haue growen! how their acquaintance with God, thicke delight in his Word, their comfort in prayer, their desire of being dissolued, and their ioy in a godly life, haue beene interrupted! and how they haue come to that passe, as scarce to shew to others, or finde in themselues any signe of liuing!

Perhaps this may bee the very cause of some amongst you, that heare me at this time. O(if it be) get thee a preseruatiue; take thee a large quantity of godly sorrow; feed vpon the bitter (but wholesome) herbs of humiliation and griefe; goe and meditate on the threatnings of the Law; on the death of Christ; on the lamentable effects that others of Gods people haue found vpon their growing so naught: and recover thy selfe againe by hearty confession, and humble begging of pardon, and of strength.

And now all you, that be(as yet) free from such woful sicknesses, be admonished by the miseries of others; and let not the deceitfulness of sin so far preuaile against you, that you shoulde give any allowance vnto it, take any pleasure in the motions or occasions of it, or gine your harts leaue so much as to think or speake of it, but with detestatio. Poyson is often sweet; but a wise man had rather deny to his taste the delight of sweetnesse, than fill his stu-

macke with deadly pangs and gripings. Sinne is honey in the mouth, but grauell in the belly. Hidden bread is pleasant, and stolne waters are sweet: but, O the miserable agonies which must ensue, before the soule can be clearely purged againe from the remainders of such poysone! It is a pleasing thing to dally, to revenge, to deceiue, to play the glutton, and the drunkard: but it must cost a man so much toile, so many sorrowfull confessions, so many heauy passages, before he can recover againe the quiet of his conscience, and his enioyment of the assurance of Gods fauour; that at last it shall appeare a deare-bought contentment, and an euill penny-worth of delighr.

No wise man will drinke Wine and Sugar, if it haue bin first imposoyned with some deadly thing: neither let any Christian so farre forget the rules of Christian wisdome, as for any patric pleasure, or profit, or credyt (which lying, swearing, whoredome, drunkennes, idolatry, or any like grosse sin, may yeeld unto him) to venture the committing of them. Doubtlesse if he doe, his complaint shall be at last as those sons of the Prophets once said, O man of God, death is in pot! But to surfe, is little lesse dangerous than to feed on poysone: to labour ouer-much, and ouer-hard to the enflaming of the blood; to drinke when a man is hot, to eat and drinke excessively; these things doe so exceedingly disquiet and ouer-charge the body, that many a man dies of them. So in the soule, it is likewise found, that the excessiuenesse of things lawfull, and the vnsceanablenesse of indiffer-

*3. taking heed
of excesse in
things indifferent,
and accu-
stoming to spa-
ring and mo-
deration.*

ferent actions, doth sometimes little lesse annoy the soules welfare, than the committing of things sinfull: Especially if a man doe mistake, and account that thing lawfull or indifferent, which is wicked and sinfull; and hereupon, out of his erroneous judgement, lay the reynes vpon the necke of his carnall desires: grosse, knowne, confessed sinnes, doe no more enfeeble the soule, and overthrow the quiet and strength of the inward man, than such licentiousnesse.

The abuse (I say) of things in themselues lawfull, through the vntimely and immoderate doing of them, is exceeding perillous vnto the soule; and often, death is little lesse than ready to enter in at this window. The ouer-eager following of worldly busynesse, when a man, not out of obedience to Gods commandements, and out of a desire to humble himselfe by iust painfulnesse in his calling: but out of a loue of wealth, and a desire to grow rich and great in the world, doth set his thoughts and hands aworke about the af-faires of this life, so that hee can scarce thinke or speake (with any lise or comfort) of any other thing than this earth; this greedy and continuall pursuing of worldly busynesses, though in themselues lawfull, honest, and commendable, doth vex the Spirit, choake the Word, dit-hallow the soule, offend God, and wound the conscience, no lesse than the committing of fornication would doe: for this is to commit spirituall whoredome with that grand harlot, the wicked world.

Also the excessive and unsatiable vse of plea-

tures and pastimes, in then selues it may bee no way sinfull nor condemnable, yet still pursued with an ouer-vehement affection to them, with an ouer-strong delight in them; when they bee not vsed as meanes of maintaining our health, or fitting our selues for the workes of our calling, and (indeed according as the name of recreations beareth) for the refreshing of the minde, and making it more lively and cheerefull in other things; but are followed for their owne sakes, out of a loue of pastime (which is too childish and base a thing for a wise heart to be in loue with) and onely for want of better busynesse, or a will to follow it, and when there is no consonable regard had, of that rich and precious iewell of time (which no treasure can redeeme,) I say, the most honest and lawfull recreations in the world, so inordinately followed, without regard of the due end thereof, and without the practice of Christian moderation in them, is no leſſe harmefull to the soule, than it is to the body to be ouer-watchéd or ouer-laboured. It dulleth the heart, it clogs the conscience, it stoppeth the mouth from praying, it interrupteth all good meditations, and by little and little it doth steale away the heart from God and godlinesse; till at the length grosse sinnes and presumptuous, doe come in the necke of lawfull liberties abused.

The same be spoken of the vſe of daintie fare, and ſoft raimenr, and all other naturall comforts; when the heart begins to be ingaged to them; when we only ſeeke our own ſatisfaction in them;

when

when we forget to demonstrate in our maner of vsing them, a deniall of the world, and a crucifying of our selues to the world, and the world to vs; then they are exceeding dangerous to our sonles, & do euен little lesse than kill vp the new man in vs. O I would that the experience of many a Christian did not verifie this! I wou'd that eu'en *Salomon's* example might haue bin our warning! for where did his fall begin? where did folly first take aduanage of him, and first trip vp his heeles? It is very probable, that voluptuousnes was the beginning of his woful decay. Desire of many women, made him take many strange women; and the not denying his eye any content, made him so void of sight for the time, that he could not see (at leastt not obserue) the foulenesse of building Idols temples for his wifes, of tolerating Heathenish superstition, and (like enough also at last) of going with his wifes for company to see their seruices. Learne, learne by the fall of another, (yea such a man, the most famous of all men for natural wisdom & vnderstanding) Learne, I say, to temper your selues in things indifferent; to be moderate in following your calling; moderate in vsing recreations; moderate in meat and drink, and attire; & alwaies rather to be ouer-sparing to your selues in these things, than ouer-large; rather abridge thy selfe of somewhat thou mightest haue, than by venturing (as farre as euer thou art able) to make thy selfe beleue it is lawful, to bring thy selfe in danger of going a step or two further, and falling into a flat siⁿfull abuse. Shew forth the vertues of Christ Iesus, and let it appeare, that thou doest

doest not loue the world, nor the things thereof, by being content alwaies rather to come a little too short of thine allowance, than any whit at all exceeding it.

The most wholesome diet is that, that is most sparing; and it is profitable for the body somewhat to denie the appetite, and abridge the stomacke. Euen so it is also for the soule; and no man shall euer be other, than a dwarfe and weakling in godlinesse, that wil not bee drawne to denie himselfe somewhat of his lawfull libertie: for so slippere is our standing, so weake are our feet, that if we venture to doe all we thinke lawful in these kinds, we shall surely doe it vnlawfully. I haue told you (brethren) belleeue it as a sure truth, which your experience shal iustifie, though your tongues may deny: You shall not be confirmed in the inward man, if you doe not keepe your selues somewhat short in outward liberties of the body, about profit, pleasure, food, attire, and the rest of these bodily and sensuall matters. O preferre thy soule before thy body, and make more account of inward strength, than of outward wealth, credit, or merriment.

4. By being constant in religious exercises.

But lastly, if a man doe starue himselfe for want of victual, and pine his body by negleting his doe meales, it is without all doubt, that he shall haue a weake and feeble body: So it is also for the soule: The Lord that hath ordained bread to make mans heart strong, hath ordained also the spirituall food of his soule, Prayer, Preaching, the Sacraments, holy meditations of the Word, & workes of God. These are as requisite for the soules increase in grace;

grace; as meat, and drinke, and cloth, for the bodies proceeding in strength.

Now as it often falleth out in the body, that there growes vpon it a certain kind of crazinessse, and stomacklesnesse, which makes a man to haue no mind of his viuals; and then the longer hee abstaineth, the lesse minde he hath to eat, the lesse abilitie to digest: so it commeth to passe likewise in the inward man; the soule begins to take littell content in Prayer, in Reading the Scriptures, in hearing the Word preached, in the receiuing of the holy Sacrament. These things are not desired, nor delighted in, with halfe so much ardour and seruour, as in former time. When the case stands thus with the soule, (and likely the comming in of gaine and preferment, by diuerting the thoughts and affectiōns from things heauenly, to things earthly, doth bring the soule to this case) then it growes weaker and weaker, and often falleth grossly and palpably. Yea, it commeth to passe sometimes, that afflictions lying hard vpon a man, doe even put his soule out of taste, through the sowtenesse and biternesse of carnall sorrow, that he findeth no appetite to holy exercises, (which are the repasts of the soule) nor any contentment in them: then Grace is in the wane also; then all vertues wither and languish, and the soule fareth like vnto him that cannot eat his viuals, whose very cheeke shew it: so the outward behauour and carriage of such a man, being farre short of that heauenlinessse and fruitfulnessse that once hee had, will discouer this languishing of his soule.

Wherefore hee that would bee strong in Christ Iesus, and in the power of his might, must stirre vp in himselfe the Spirit of God which he hath received, by constancy in holy meditations of God, of his Kingdome, of his workes, of his attributes; of him selfe, his mortality, his sinfullnesse, the shortnesse of life, the vanity of earthly things, the vncertaintie of friends and wealth, and that last houre of his life, and that great Day of Iudgement. Hee must also revue the same Grace of God in him, by being seruent in prayer, and by prouoking himselfe with all heartinesse of desire, to beg good things at Gods hand, especially the increase of all heauenly vertues. Hee must also labour to make his heart hot, with earnest and vnfained thanksgiving for all temporall and spirituall benefits; especially for the death of Christ, and the Kingdome of heauen, by that deare price purchased for him. He must gaine all opportunities of hearing the Word preached; and not suffer any idle obiection, and foolish impediment to hinder him from frequenting it. Hee must digest it by meditation, when he comes home. He must carefully prepare for the Lords Supper, by renewing his repentance and his faith, before hee come thither: And thus he must seed of all the delicates, that God hath prouided for him. No so true signe of bodily health, nor so sure meanes of outward strength, as a good stomacke with good digestion: No so sure token and certaine meanes of spirituall strength and health, as a longing desire to all holy exercises, publike as well as priuate, and priuate as well as publike.

By

By these Christ Iesus communicates his graces to vs. The Word that begat vs, will nourish vs. The Spirit of prayer that obtained good things, will obtaine also increase of them, and so the soule must needs be well liking.

Brethren, you all are taught by nature the need of corporall food, know also the need of spirituall; and if thou desire to haue thy soule thriue in strength and stature, forsake not thy meales, cut not off religious exercises short, dispatch not Gods worship cursorily, turne not holy duties into matters of fashione, and formalitie, but doe them, and doe them constantly, and doe them heartily, and content not thy selfe in doing them, vniess thou finde some life and courage in doing them. And that thou maist thus maintaine in thee an hungrie appetite after the exercises of pietie; dip thy morsels often in the sharpe sauce and sowre herbs of humiliation. Looke backe, (so often as thou findest a kinde of fulnesse of stomacke, and spirituall satietie growing vpon thet) looke backe vnto the former sinnes of thine ignorance, consider thy naturall miserie and wretchednesse, consider of thy most beloued corruption, and addresse thy selfe to worke some sensible apprehension of griefe for these things, and cease not striuing, though at first thou seeme to striue in vaine. It is certaine, that labouring with ones owne heart, to finde out his corruptions that lie hidden, and to lament them being found out, will quicken the soules appetite, and restore a man to some liueliness in holy duties; at least will so farre forth

previale, that if he recover not his appetite, hee shall remaine sensible of this spirituall stomackles-
nesse, and humbled vnder it, and full of sighs and
groanes, because of it; which at length will cure
him without inconuenience.

Now (brethren) let this word of exhortation sinke into your soules. If Regeneration be necessary to saluation, then the growing in the power of Regeneration is also necessary: weake things are often so obscured with their contraries, that it remaineth vncertaine, whether they be or no: but that that is strong, will stirre and shew it selfe. Grace may bee doubted of, so long as it remaineth feeble and infant-like; adde vnto it growth and bignesse, and it will bee out of question. No man can bee assuaged of his saluation, without edifying his inward man; more then be fauored, without hauing the new man. If you would enjoy your new birth, confirme it; If you would attaine the comfort of it, grow in it. Neglect not the Grace of God that is giuen vnto you: now that you are in Christ, be strong men in Christ: and seeing the Lord hath vouchsafed you the worke of his Spirit, giue mee leaue to make vse of the sweet exhortation of Paul to his Thessalonians; and to intreat you (brethren) to increase yet more and more.

CHAP. XII.

Exhorting to propagate grace to others.

But our exhortation (if you remembre) had another member; it is not enough for a good man to get more Grace to himselfe, vnfesse hee doe his best also to helpe his neighbours vnto Grace. They that are begotten of God, must doe their vtmost endeouours to beg others vnto God. All things in nature haue an inclination to derive their owne qualities vnto other things, and to assimilate or make like vnto themselues, that that comes neare vnto them. Fire makes all things hot, and water all things moist: and in nature, nothing is more ingrafted, than the propagation of the kinde. Surely this new and diuine nature must not be idle in this behalfe; but they vpon whom the Lord hath pleased to beslow it, must labour to be his instruments of conveying it to others. And in truth, what more comfortable thing can there be in all the world, than to be the instrument of making many to turne from the kingdome of Satan, to the Kingdome of heauen? Doubtlesse the point we have proued, doth necessarily lead me to this exhortation. Seeing without Regeneration there is no saluation, O let all that know the necessity, fruit, vse of a new birth, labour to hasten the new birth of others also, that so they may be furtherances to their saluation: to which if

2 To propagate
it to others.

they haue any degree of Christian charitie, how can they chuse, but put to an helping hand; although (perhaps) their endeouours that way be misconstrued, and they win no thankes, but rather hatred for their labour?

A mad man in his madnesse, is most outragious against those that seek his recovery, and will needs force medicines, and good order, and diet vpon him: But no man after his returne to his sound minde, is (I think) so worse than mad, that then he doth not thanke such friends with all his heart, and esteeme himselfe much indebted to them for their paines: euен so those that are possessed (as all vnregenerate men are) with a spirituall frenzy or lunacy, may perhaps be distempered with choler against such as seeke their Regeneration; that is to say, their bringing to a right mind: but if euer the Lord shew mercy vnto them, and visit them with his heauenly gift, they will glorifie God for vs in the day of their visitation.

Understand therefore, that it is a great fault for a Christian man, not to be forward in seeking (according to his place) to helpe others to the participation of the same Graces with himselfe. It discouers a want of zeale to Gods glory, and charity to mens soules; and it shewes, that a man hath not well considered, either of the bond wherein God hath tied him to his neighbour, or of the seruice which he shalld performe vnto God in such endeouours. See you not, how all heritikes, and schismatikes, and men of false religions, striue to draw others to their opinions and practices? See you not,

not, how euēn damned Atheisme, and hellish profanenesse, and beastly Epicurisme, are not ashamed to attempt the drawing of companions? Shall Gods Child alone be content to goe solitarie to heauen? and to get out of Satans clutches himselfe, though hee lend an hand to pull out no man else besides himselfe? Doubtlesse the readinesse of wick-ked men to poysone all that come neare them, with the poysonfull breath of their errours and disorders, shoule inforce vs to more forwardnesse and care in seeking to be Gods instruments, so farre as in vs lies, at least to prepare some to their Regeneration: vnfesse we will be content, that they shall be truer seruants to the Deuill, than wee to God; and they more full of mischiefe, than we of wel-doing. But I am perswaded, that you are already perswaded, that this is a duty, & that the consideration of the absolute necessity of a new birth to life euerlasting, doth euēn necessarily inforce it vpon you: for how can hee say, hee loues his neighbour, that will not put himselfe forward, to helpe him forward in the way that leadeth to life? Wherfore that the exhortation may not be fruitlesse, I will also give you some necessary directions in that behalfe. All men therefore considered as members of the same particular Church, are either Pastors, or the flocke committed to them. The Ministers are appointed by God, to make it their maine worke and busynesse, to beget men to life eternall, and to nourish this life in them. It is their speciall calling, to apply themselues vnto this most profitable seruice to God, and the soules of men. Now for
priuate

priuete men, they are also to attend and heed this seruice with great care, so farre as it may lie in the way of their calling. Wherefore some rules must be giuen to all men in generall, some in particular to the Ministers.

The duties that are common to all men, are likewise of two kinds: some respecting all those with whom they may haue any occasion of dealing withall; some specially respecting those that are vnder their gouernment. In respect of all men, they must shine forth in the cleare light of an holy conuersation: and secondly, be abundant in godly exhortations and admonitions, looking first to their actions, and then to their words. For the first: Those to whom God hath afforded this vn speakable benefit of a new life, must so carry themselues in all their behauour, that they may adorne the Gospele of Christ Iesus; and make others to perceiue so much beauty and praise-worthinesse in their liues, that they may be prouoked, out of an holy emulation, to bee like vnto them; therefore Christ Iesus hath made vs lively members of his body, that by following him our Head, wee may draw others vnto him. So *Paul* was bold to propose his example to the Churches to imitate: so he telleth the husband, who hath an vnbeleeuing wife; and the wife, which hath an vnbeleeuing husband, that they should dwell one with the husband, the other with the wife; *For why* (saith he) *how canst thou tell, but that thou maiest save thine husband, or thy wife?* And the way how, Saint Peter sheweth, saying, that *Those which will not be won by the Word, may be won by the Wife*.

which all must
doe:
1. To all.
2. By a godly
conuersation.

¹ Cor. 7. 16.

¹ Pet. 3. 1.

wife without the Word, whilest (saith he) they behold
your good conuersation.

Loe, how the vertuous conuersation of a good wife, hath a singular efficacy to draw the husband to God; and to allure him to the embracing of the same faith, which hath been so powerfull and profitable to the amendment of her manners! And albeit the woman, in regard of neerenesse, and perpetuite of conuersing together, hath more opportunity to doe her husband good this way; yet no question but the like care of godly behauour, hath the like power also to worke vpon brethren, and neighbours, and acquaintance, and is in that name required of every Christian man. For in truth, the luster and shining of vertue, hath great force to stirre vp admiration in the beholders; and to establish in them an high opinion of the person, in whom they see the same, and to make them euen wish to be found like vnto them: and so at length to condiscend vnto the vsing of the same meanes by which they haue perceiued so wondersfull effects to haue been wrought in them.

Indeed men desperately and exorbitantly wicked, are withall so owle-eyed, and so mischievously minded, that the shining of holinesse doth exceedingly offend them, and prouoketh in them the sharpest hatred, and most vehement malice that can bee. But for those, in whom the restraining Spirit of God hath kept downe corruption, from such an absolute preualing; and some common worke of Grace hath planted some, either beginnings, or appearances of some goodness; they

cannot but wonder at the Image of God, and highly esteem him in whom it is; and be prouoked with some desire at least, to striue for the attainment of the same excellencies. Yea, for those most notorious sinners, that are habituated so strongly in sinnes and wickednesse, that vertue stirreth vp hatred and ill will in them: if euer any crosse besall them, or any trouble of mind, or the like accident; that somewhat crusheth their corruptions, and abateth the power of their lusts; at that time, they cannot but make knowne a secret estimation, that goodness winneth vpon them, and euen desire to seeke some comfort of those, whom they think able to afford it.

Wherefore it is required of all those, whom the Lord hath begotten againe to Life euerlasting, that they frame their conuersation, as beseemeth the Gospell of Christ, and agreeably to their high and excellent calling, that men beholding it, may glorifie their heauenly Father, and may bee allured to a liking of pietie, which is the first step towards the working of it. They must euen shine as lights in the middest of a froward generation, being blamelesse and sincere, and holding out the Word of Life among them: yea, they are expressly commanded, to walke wilely towards them that are without; because their walking may be a great furtherance to the others conuersion. They must shew forth the vertues of him, that hath called them from darknesse to light, that their light may helpe to enlighten others also. They must bee patient in affliction, gentle in bearing wrongs, painfull in doing seruice, lass in all their dealings, true

in all their speeches, pure in all their carriage, sober in all their liues, and vnspotted in their whole conuersation. They must beare much, and suffer long, and bee plentifull in workes of mercie, and chearefull in workes of kindnesse ; and aboue all , shine forth in doing good against euill , and ouercoming iniuries with good turnes. They must shew themselves chearefull and amiable, peaceable, and heauenly-minded ; and that they doe not serue themselves, but secke the profit and good of their brethren , in charity. They must neither be so licentious, as to be wonne by company of others, to things that are vnlawfull ; nor so ouer-strict and scrupulous, as to be enemies to the lawfull vse of lawfull contents.

And it is certaine, that that man (which being sanctified by the Spirit, doth shew forth the fruits of the Spirit (joy, loue, peace, temperance, goodnesse, meeknesse, and the rest) and that obserueth a prudent mediocritie in all things, so that hee neither ouerlash in vnlawfull things, nor be too strait in lawfull libertie) shal win to himselfe an honourable estimation in the hearts of them that are not starke-naught ; and shall make them ready to receiue his exhortations, and to ioyne with him in good exercises, by which they may at length be made partakers of the Grace of God.

Wherefore (my brethren) see that ye beautifie the Doctrine of God; see that yee honour the Name of Christ; see that ye be doers of the Word, and not hearers onely,decoiuing your owne soules. Denie your selues, crucifie your lusts, serue not

your owne bellies, steeke not your owne things, but shew your holy conuersation in the meeknesse of wisdom. Let those that are not yet regenerate, behold in you that bee, something that may affect them, that may stirre them to a good liking, to a care of following, and to a desire (at least) of being found such as you are; and so by working out your owne saluation, be helpers also to the saluation of others.

2. By good con-
ference.

Secondly, let your tongues bee well ordered, and your words gracious. Let your lips feed many, let your mouthes bee Wel-springs of life, and pleasant and fruitfull Trees; the words of which (as it were leaues) may heale many. Although the preaching of the Word by the Minister bee the chiefe meanes of begetting againe; yet there can be no doubt made, but that good communication of priuate men, hath beene, and may be, and (if it were well vised) would bee effectuall to the same purpose. The preaching that first spred abroad the Gospell, was of men, by priuate conference, speaking to those of their acquaintance, whom they found opportunitie so to teach; as well as by a more publike preaching of Ministers, Apostles, Evangelists, and Prophets, taking the aduantage of publike assemblies. And in this sense it is said of all those, that were scattered abroad by the persecution of *Saul*; that they preached the Gospell to such as they met: (not all indifferently, but alone the Iewes) yntill at length, some of them of Cyrene began also to speake vnto the Gentiles.

Now, the words of a godly man, tending to con-
vert

uert others, must bee of two sorts, or rather three: First, instructions, I meane a plaine declaration of such necessary heads of Christian Doctrine, as are most vsefull to the working of Grace, viz. of Adams fall, and the miserable estate of mankind thereby; of the necessitie and nature of Repentance; of the death and sufferings, and natures, and Offices of Christ Iesus; of the exceeding great danger of sinning, and of the endlesse torments of hell; of the certainty of saluation to all beleeuers, and of the nature of true Faith, and such other like.

These a godly man should seeke opportunitie to fall in speech of; and auoiding all iangling and sruoules disputes about vnecessary quirkes and quiddities, and matters of ceremony, & disputable points in things externall (wherewith some do onely take vp the time, and trouble themselves and the Church, without edification:) I say, shunning, or slenderly and lightly passing ouer these, should bend himselfe to a more plentifull and serious deliuering of those points (which are so necessary, that without them men cannot bee saued) according as God hath giuen him vtterance and ability; alwayes remembraunce to obserue the circumstances of time, place, person: and not to speake in the eares of a scorner, that wil despise the wisdome of his heavenly speeches. O how happily might a priuate mans lips spread abroad knowledge, if he would thus redeeme the time to holy conference! not as if it were not lawfull to speake of other matters, either of busines, or for delight; but that the best things should not be quite shouldred out and vtterly forgotten.

Thus, as men ride together by the way, as they walke together in the field, as they sit together in their houles, they might (without hinderance to their naturall affaires) be busie in furthering their own and other mens cuerlasting estate. And doubtlesse that man should bee wonderfully confirmed in knowledge himselfe, that would thus endeuour to communicate his knowledge to his brethren. Other things are diminished by participating, but knowledge is increased by making it common, with a most happie and a gainfull kinde of increase, where both sides bee gainers: and the giuer getteth so much more to himselfe, by how much he giueth more vnto another. Wherefore if those amongst you that haue knowledge, doe meet with ignorant persons (as, alas, the store of them is so great, that you cannot chuse but meet with many) then open your lips with discretion, and let the Law of wisdome be vnder your tongue. Then slip gently into some one or other necessary head of Christian doctrine, that may be most behooffull; and from one to another, till your wholesome and profitable speeches haue helped to open the eyes of the blinde.

Say to thy selfe, How can I tell but that God by my meanes, may begin to make these simple ones understand wisdome; and these ignorant learene that knowledge, which may in time procure their conuersion? Then let thy loue burne within thee, and strengthen thy desires so farre, till thou hast broken thorow the bands of shamefastnes, & feare, and other carnall hinderances, that Satan will cast

in thy way: till hauing made it familiar to thy selfe to vse good conference, thou beeſt able to doe it at all ſeafons, and with all readineſſe. No Souldier is hindered, either by bashfulneſſe or ſearc, if the company will giue him hearing, to talke of warre, and the discipline of warre. The Drouer and Grazier will bee talking of ſheepe and Oxen. The Husband-man cannot keepe his tongue from the plough, and the priuez of his corne: euery Tradesman is apt to fall in ſpeech of the commodities or workeſ, that belong to his trade: Shall the Christian and ſanctified man alone, either ſearc or shame, to ſhew forth the riches of his minde, and to bee telling of the wonderfull mysteries of godlines? I pray you lay aside carnall feare, and carnall shame, and refolue to approue the goodnes of your hearts, by the ſeaſonable widoome of your words; and remember what David tells you in the Pſalm; *The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh judgement.*

Secondly, ioyne louing and wholesome exhortations, stirring vp one anot̄ er, and exhorting one another, as the Apostle ſpeaketh. Perwade with the kindest and affbleſt words thou canſt invent: Perwade (I ſay) thoſe, whom thou maift hope will be perwaded by thee, to reade the Scriptures, to reade other good books of good men; and if thou thinkſt there bee any hope that they will reade the ſame, give them withall ſome briefe and good writing, that thou haſt found to thy ſelf moſt beneficiall; elſpecially perwade them to goe and heare the word of God: ſay, *Come, let us goe up to the*

the House of the Lord. Strive to bring them to a good estimation of Gods ordinance of preaching, and to frequent it constantly, and take aduantage of what thou knowest they haue heard, to stirre them vp to godly sorrow, and to mourning for sinne, and to amendment of life. Doe thy best to draw them vnto those duties, that haue drawne thy selfe, and may draw them to God. Great is the force of louing perswasion; it stealeth into the soule afore a man is aware, and taketh footing before he can obserue it. It leads and guides men with a kinde of gentle violence, to the things that they never intended; and oftentimes it alters euuen peremptory and stomackfull resolutions. Forget not therefore by these goads, to pricke men forward vnto all the good duties of pietie, which thou hast found effectuall to thine owne new birth.

And thirdly, let wholsome reproofe or admonitions be intermingled. How truly said he, that called these, Precious balmes? onely let them be delivered louingly, and seasonably, in as much priuatenesse as may be, and with as much gentlenesse. It is Saint Pauls precept. Admonish the vnruly. Indeed we must limit it with Salomons limitation, vnlesse hee haue shewed himselfe a scorner: but otherwise he is, & must be more than ordinarily vnruly, that if he be gently taken aside and told of a fault, with kind words, shal not be somewhat affected for the present, and more when hee comes alone and thinkes of it. But chiefly, if a man doe purposely betake himselfe to one with whom hee hath some acquaintance, and some interest in him, ha-
ving

uing formerly prayed to God for assistance and successe; and there in milde and sorrowfull manner, lay open vnto him the greatesse of that euill course, hee can proue him to liue in; the danger of it, the dishonesty, the discreditfulnesse, the vengeance of God against it, and such like; with all beseeching the offender to remember himselfe, and afore it bee too late, to reforme himselfe. If a man (I say) shall thus doe, he must be a double scorner, (euen one that hath settled himselfe in the seat of the scornefull) that shall not bee somewhat wrought vpon by words so sweetly and wisely vttered. And thus must all regenerate persons (as they haue occasion) labour the regenerating of others by good life, and good speeches.

Now I shew gouernours of families, how they should seeke the regenerating of those that are vnder their gouernment. Their care must extend it self, partly to those of yeares, partly to their infants. For those of yeares: first, they must see God serued in their owne families; learning of him that said, *I & mine house will serve the Lord.* Now God is serued in the family by reading of the Scriptures, and invocation of the Name of God: for seeing God hath vnitied them into the body of one family, and made them a common body; therefore he doth require a common seruice of them, that they may all ioyne in doing homage to him, to whom all are seruants; remembraunce, that euen the families, as well as the kingdomes, are cursed, that call not vpon the Name of God. Is the Master commanded to whet the Law of God vpon his children as hee

*2. To those of
their family, by
worshipping
with them.*

sits in his house? and must it not needs follow, that hee must ioyne with them in calling vpon that God, whose Law that is? When *Daniel* did pray in his house, it seemeth probable to me, that if it had been a priuate prayer of himselfe alone, no man could haue knowne it, his enemies could not haue found him at it. It was therefore rather an household prayer, than a Closet prayer; in regard of which those enemies of his did seeke an aduantage against him. And seeing *Hester* tooke her maids with her in the extraordinarie prayers ioyned with fasting; wee haue little reason to thinke, but that she tooke them to her also in her daily and ordinary prayers. *Zachary* tels of them vpon whom the Spirit of Grace and prayer should be powred, that they should mourne (and this mourning was not without praying) every family apart, and their wiues apart. Behold an exercise of the family apart, from other families; and of each member of the family (the wife put for the rest Synecdochically) apart from other members of it. So then, let every godly man striue to propagate godlinesse, by performing these duties of godliness: with his people. Let him make them acquainted with the Scriptures, by an orderly and constant reading it amongst them; and let him learne them, how to pray for themselves, by praying with them, and for them all.

cate. bixing
them.

Secondly, let him instruct them in the principles of Religion, teaching them some good Catechisme, according to their capacitie; at least labouring to drive into their heads, the maine points

points of Christian Doctrine ; and that in such familiar sort of questioning with them, that they may make him perceiue they know what they speake. Must not children be brought vp in information of the Lord ? and how this should bee, if they bee not catechized, I think no man can conceiue. Is not knowledge as necessary for the soule, as food for the body ? Doubtlesse hee must be void of knowledge, that will deny it. How then shall hee not deserue to be called worse than an Infidell, that cares not though his peoples soules bee starved ? You all know, that the Master is inioined to looke that his seruants breake not the Sabbath.

Assure your selues, the Law of God puts one part of his duty, for all parts of the same kinde; so that hee must as well looke to them, that they know God and his worship, as that they doe not profane his Sabbath. *Salamons* mother taught him when hee was young. Shee may be a president for all mothers : and the father should be ashamed to be found negligent in that, wherein the mother must bee forward. *Abraham* commanded his seruants to keepe the Law of God : How should hee command them to keepe it, if he had not taught it them ? God would haue him that was bought with money, circumcised : doubtlesse then, hee would haue him also instructed in the religion of the Iewes, whereof that circumcision was a badge. In very deed, if this and the former duty be not done by the Master, he shewes himselfe little to heed the saluation of his family. So that whosoeuer doth make conscience of helping his house-

*Thirdly, bringing
to the
Church.*

hold to heauen, must lead them the way, by seruing the Lord with them, and teaching them his wayes,

Thirdly, he must likewise bring them to the assembly of God, to heare his Word preached, and examine them what they haue learnt and remembred. For if people bee at Church and attend not, little shall they get by the Word: and if they bee neuer demanded what they haue heard, they will not likely attend; but a desire of not shaming themselues by silence to such questions, will make them bow their eares and listen. Indeed herein the Master must consider the capacicie of his seruants, and encourage those of meane wits in the little they can doe; and rather draw them to remember something (who are lesse ready for that duty) by louing perswasion, than by tarenesse of speech; and by commanding to them the necessarie of remembiring the Word, rather than by speeches of disgrace. And if they cannot remember any thing, yet hee must not desist to examine, exhort, admonish still: for why? this is the best meanes that he can doe, to make them mirke and obserue: and hauing done his owne duty, he shall be blameless before God, though they be negligent.

*4. Praying for
Regeneration.*

And last of all, hee must not forget to pray vnto God, for the regenerating of those vnder his roose in speciall. For if *Paul* did begge of God the saluation of the Iewes (his country-men;) shalla gouernor of a family forger those of his family, whom he daily sees, and speakeith with? In truth, of all requests that a man can make for his people, this is the most behooffull, and the most necessarie,

tie, This the Master that doth, shall finde himselfe made louing, charitable, patient, courteous towards his seruants : for in exercising Christian charitie towards them, hee shall be sure to finde it increase. And if hee make such particular prayers, either they shall bee heade to his great content; or at least they shall be accepted by God, as fruits of his charitie, as much as if they were heard.

If God be glorified by the conuersion and saluation of our children and seruants, as well as our owne ; and his glory be (as it should be) deare vnto vs, as well as our own saluation; why should we forget to beg at his hands so profitable a thing for persons so neere vnto vs ? Wherefore if thou hast formerly beeene behind-hand in mentioning thy wife, children, seruants to God this way; now make it one of thy daily and hearty petitions : O Lord, be thou intreated to make these my children thy Children, and these my seruants thy Seruants ; and let thy Spirit worke grace in them, that they may be true members of thy family (the Church of the sanctified,) as well as of this my family.

But there remaineth one peculiar thing in behalfe of Infants ; that is, not alone to bring them to Baptisme, (which all doe as a matter of course) but to bring them to Baptisme with an high esteem of that ordinance, and with fervent prayers to God for his blessing vpon , that it may bee effectuall for their Regeneration. Doubtlesse Baptisme is the Sacrament of the New birth : and looke what efficacie the Lords Supper hath to feed our soules; the same (I must thinke, vnlesse I could see a difference)

Especially for
Infants, to bring
them to Baptis-
me in right man-
ner.

rence in the common nature of these two Sacra-
ments) hath Baptisme to the re-begetting. Where-
fore it is a most behoofeful duty of the parents (not
with those publike prayers alone which are made,
in and by the Congregation, being very well & fit-
ly prescribed in our Liturgie:but) with most vrgent
prayers at home, to beg of God, that their Infant
may be washed with the holy Ghost, as well as with
water. Is not a new birth worth asking, thinke we?
thy child cannot aske; therefore it is thy duty, as
to bring him to be baptized, so to striue with God
in earnest prayers, that his Baptisme may become
effectuall. For my part, (brethren) none error
seemes to mee more absurd, than to imagine, that
the Spirit of Regeneration is included in water, as
a medicine in a box; or so necessarily ioyned to
the water, as a sweet smell to something that is
perfumed: that all which are baptized, should also
bee inwardly and actually regenerated. But this I
hold, that we should beg the Regeneration of each
one that is baptized, and presume him to be rege-
nerate; because wee see the seale of the new birth
stamped vpon him. But among other causes of the
in-efficacy of this Sacrament, I thinke one chiefe, to
be the parents little esteeme of it; that rather doe
it as a matter of course, than as a thing that shall
be behoofful for them, and that they expect Gods
blessing vpon, for the sealing vp of Regeneration.
God is not (for the most part he is not) importuned
as hee expecteth to be, for his co-operation with
this ordinance. Many, and many parents come to
the Baptisme of their children, or cause their
children

children to be brought vnto it, without faith, without fervent prayer, without any care vsed to haue it blessed vnto their children.

Many a good man would be afraid to come to the communion himself, without some speciall calling vpon God for his heauenly blessing, without some speciall care of renewing his Repentance; but euen of those that thus make account of the Sacrament of nourishment for themselues, there be, that haue made so little account of the Sacrament of begetting again, that they scarce haue made one prayer the more for it, or beeene any whit the more carefull to lament their owne originall corruption, and their childs, which it hath receiuied from them.

Doubtlesse herein they haue manifested their too light and slender esteeme of this Sacrament, and must be carefull how to reforme it. Is not thy childs ingrafting into Christ as desirable a thing, as thine owne being fed vp in him? Is not his being made a new man, as well worth praying for, as thy being made a strong man? If it bee, what cause is there that thou negle~~ct~~est that carefull and solemne preparation to the Sacrament of ingrafting thy child into the body of Christ, that thou art diligent to per forme vnto the seale of thine owne nourishing vp in Christ? bee admonished therefore to shew a more precious account of this ordinance hereafter (if it shall fall out, that God doe giue thee a childe to bring vnto it) by most earnest praying (and if it may bee also, fasting therewithall) that it may bee made effectuall to thine Infants Regeneration. O how great a blessing is it to a Father, to haue his

Childe

Childe regenerated even from his infancy? how great a blessing for the child to be borne againe, even so so one (almost) as euer he is first borne? Why should not a man cri mightily to God for such a blessing? Hath not the Lord bound vs to seeke to his ordinance, &c to bring our children to it? Doubtless Circumcision was no more needful for Iewish Infants, than Baptisme for ours. Why then, why do not we seeke to it according to the worth of it? and cry to him also to bee mercifull to them and vs, in washing them with his Spirit, and with water.

Sure God hath giuen thee good hope, that thy childe may bee regenerate there and then, by calling it to the seale of Regeneration; wherefore doe thou thy best endeavour to procure that it may be regenerate, by begging the performance of what the seale imports. Set a day (at least some good time) apart to seeke the face of God, to finde out and confess thy sinnes, chiefly thine originall sinne, which thou hast deriu'd to thine infant; lament it in thy selfe, lament it in and for him; and with the most vehement prayers that thou canst put vp, beseech the Lord to accept thee, to accept the fruit of thy body, to blesse his owne institution to it, to wash it with the holy Ghost, and to beget it to a new life, and to infuse into it that holinesse now (by meanes of Baptisme) which he can as easily infuse into an Infant, as into a man of yeares. I say againe, pray for the Regeneration of thy child, as well as for thine owne nourishing; to obtaine the fruit of Baptisme for it, as to obtaine the fruit of the Lords Supper for thy selfe. Both
are

atō Sacraments, both Gods ordinances ; but the efficacie of Baptisme is more necessary than that of the Lords Supper : for if one be not borne anew, he cannot be saued, he may bee saued without sensible confirmation. And Baptisme cannot be reiterated, as may the Lords Supper ; wherfore what thou canst doe but once for thy childe, that thou must be carefull to doe this once in the best manner ; that being well done, it may be better than twice done.

How strong and full hopes of his child's Saluation and Regeneration might a Parent haue, if hee would thus win them of God by Prayer ? The fervent prayer of a righteous man preuaileth very much. Here therefore, if in anything ; and at this time, if at any time : and for this benefit, if for any benefit, see that you make your prayers most fervent. And so much for those dutyes, which concerne all men to vse both towards all, and towards those of their owne families, both elder and infant.

Now I come to those that concerne the Ministers of Gods Word especially. In all the former dutyes they are bound, to abound aboue others : for their calling affords them more knowledge, more opportunities, more authoritie. But some things they must doe, that others may not. They must administer the holy Sacraments ; they must offer vp publike Prayers for, and with the Congregation : they must preach the Word constantly in season, and out of season ; following Christ Iesus, whose custome it was to go into their Synagogies euery Sabbath day ; and so to speake, as all wondred at his gracious words. In truth, God would not

The Minister principally by
constant and
plain preaching.

haue ordained in his Church Pastors; that should live of the Gospell, and whose maine worke should bee to studie, and to grow in knowledge; but that they should bee carefull to speake, as besemeed wholesome doctrine; even to speake and exhort with all long-suffering, and withall authority. And I doe wonder in my very soule, how any man dare aduenture to take vpon him, the weightiest office and burden that can bee, (even the care of mens soules) that knowes himselfe able to do no more for their salvation, than a Schoole-boy of a dozen yeares old might do; even fairely reade them some prayers, and a chapter or two. Is this the labouring in the Word and doctrine; for which Ministers are specially accounted worthy double honour? Is this to be a Work-man, that needeth not to bee ashamed, dividing the Word of truth aright? Who can hold vp his face before God, and make answer to these questions; that if he will be a Pastor over soules, he must be able to doe more for the sheep, than many (perhaps most) of the sheepe are able to doe for themselves? The conscience therefore of that Pastor mulcting his boare minnes against him, that dares roape earthly things, when he cannot sow spirituall; that dares challenge a place of double honour, when he cannot performe a single worke.

Darest thou (whosoeuer thou art) for a livinge sake, frue fit bylure, in aduenturing on that Calling, which thou knowest thy selfe vtterly vnable to fulfill? Doubtless the time will come, when thou shalt wish that thou haddest rather chosen to haue

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liued any where than at the Altar, not being able to doe the seruice of the Altar, and than of the Gospell, not being able to preach the Gospell. O then study day and night, and by continuall paines, and putting forth thy selfe to all laboriousnes, make thy selfe able to doe that, which by paines taking (with much prayer to God for a blessing) thou maist attaine vnto. I intreat thee to consider the words of our Sauiour Christ; Whosoever is a Scribe, instructed for the Kingdome of God, (that is, a good and fit Minister) must not alone haue in his treasure, but as a good householder, bring forth of his treasure, new things and old.

Art thou not Gods Steward? Art thou not Gods Embassadour? Art thou not Gods Fellow-workman? Why doest thou not deliuier thine Embassage? Why doest thou not distribute Gods food? Why doest thou not plant and water, that God may giue the increase? Consider what a weightie dutie, what a great honour it is to bee Gods instrument for the regenerating of others; to be a spirituall father, to haue them our spirituall sonnes in Christ, who are Gods adopted sonnes in Christ. Happy is he to whom many men, some men, one man, oweth his title of Gods Childe, and his interest into Gods Kingdome.

FINIS.

John Hammitt Born Nov 27th 1736
Died Dec 20th 1807